

**A COMPARATIVE STUDY OF THE CONCEPT OF SIN IN THE THEOLOGIES  
OF BISHOP FESTO KIVENGERE AND BISHOP YUSTUS RUHINDI**

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**UGANDA CHRISTIAN  
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## DECLARATION

I, **SATURDAY CALEB** hereby declare that this is my own original work and has not been presented to any institutions of higher learning for any award of Master Degree.

Sign 

Date 8/7/2025

## APPROVAL

This research report under “A comparative study of the concept of sin in the theologies of Bishop Festo Kivengere and Bishop Yustus Ruhindi” has been submitted for examination with my approval as a University Supervisor.

Sign\_ 

Date: 30<sup>th</sup> July 2025

The Rev. Prof. Andrew Omona

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## ABSTRACT

The comparative study on the concept of sin in theologies of Bishop Festo Kivengere and Bishop Yustus Ruhindi, two significant Ugandan church leaders whose theological positions have significantly influenced African Christianity. The two bishops shared a foundation in Anglican evangelical tradition but their theologies on sin are leaning towards and separating from one another theologically in emphasis, pastoral in practice, and culturally in outreach. Bishop Festo Kivengere, whom was once named "Billy Graham of Africa," he preached a theology of sin as personal estrangement from God requiring repentance, forgiveness, and conversion in the grace of Jesus. His ministry during political strife in Uganda under Idi Amin's regime captured a first priority to healing, reconciliation, and God's love dynamics for reconstructing again what has been broken by man. His evangelistic approach focused on the experiential nature of salvation, calling believers to a personal experience with Christ that leads to new life. A more ecclesiastical and doctrinal mindset regarding sin was, Bishop Yustus Ruhindi, focusing on its effect upon human beings and the Christian church. His theology was marked by a stern regard for moral uprightness, church order, and obedience to Scripture. Ruhindi's emphasis on the corporate dimension of sin aligned with his pastoral leadership, advocating for holiness within the church and society. He argued that sin is not just a personal moral error but as a structural problem to be addressed by church doctrine and ethical life. This comparative study highlights their contextual and pastoral settings that informed their theological understandings of sin. It explores how their differing focuses Kivengere on personal transformation and Ruhindi on corporate holiness and this tuned their ministry work responses and reactions to the social, political, and religious concerns of the time. By analyzing their sermons, texts, and their contexts, this research joins the broader African Christian theology conversation and the inter-active way in which theological conceptions of sin inform Christian leadership, discipleship, and social renewal. The research suggests the usefulness of contextual theology in engaging sin in Church of Uganda and informs modern Christian ministry and theological education.

## CHAPTER ONE

### INTRODUCTION

#### 1.1.1. Introduction

The concept of sin is a fundamental theological issue within Christianity, yet it is understood and emphasized differently among various Christian traditions. The primary distinction often arises between liberal and conservative Christian. The concept of sin holds a central place in Christian theology, influencing doctrine moral teaching, and pastoral practices. This chapter, the researcher discussed; Background, Problem statement, Main objective, Objectives, Research questions, Justification of the study, Significance, Scope of the study, theological framework, literature review, research methodology, data collection, to mention but a few of this research report.

#### 1.1.2. Background of the study

Liberal Christianity tends to approach theological concepts, including sin with a more flexible and interpretive lens, this perspective often emphasizes the ethical and moral implications of sin rather than focusing strictly on doctrinal definitions. For liberal Christian's sin is frequently understood in terms of social justice, structural sin and importance of love and compassion in addressing wrongs. One of the prominent theologians in liberal Christianity Paul Tillich described sin as a state of "estrangement" from one's true self, others, and God. Tillich argues that sin is not merely individual moral failure but a state of being separated from the ultimate ground of being. This view shifts the focus from specific actions to a broader existential condition, Tillich (1957 p. 44). Another influential liberal theologian, Reinhold Niebuhr, emphasized the theme of "collective sin" as referring to the participation of social institutions and structures in human sin. Niebuhr's theme of "Christian realism" was an acknowledgment of sin in social and individual existence as something concrete, Niebuhr (1941 p. 150).

Conservative Christianity subscribes to a more traditional and literal concept of sin since they most often agree with what the Bible teaches. To conservatives, sin is traditionally God's disobedience, and it is described as the act of disobeying His moral

law and commandments. It emphasizes personal responsibility, repentance, and salvation through God's sovereign grace. Wayne Grudem, a prominent evangelical theologian, has stated sin is "any failure to conform to the moral law of God in act, attitude, or nature." Grudem's systematic theology is conservative in nature and stresses the seriousness of sin and its consequences, both personally in salvation and in final destiny (Grudem, 1994, p. 490). The doctrine of original sin, formulated by Augustine and accepted by most conservative denominations, teaches that all human beings have inherited sinful nature as punishment for the sin of Adam. This is an issue that puts in perspective the need for salvation by Christ's atoning work, one of the cardinal teachings of fundamental importance in conservative Christian theology.

This study focused on a comparison of the theological understanding of sin by two great bishops: Bishop Festo Kivengere and Bishop Yustus Ruhindi. Both of them have greatly contributed to Christian theology, especially to the church of Uganda, where tradition in religion and contemporary Christian teaching always blend. This comparative study aimed at clarifying how the two theologians describe the doctrine of sin, how the context affected their theologies, and what the implications of their different theologies are on the doctrine of sin teachings in a contemporary Anglican Church of Uganda.

### **1.1.3. Problem statement**

Christian doctrine shares a uniting theme with the sin doctrine that impacts theories of salvation, ethics, and human conditionality. Concepts, however, as well as highlighting sin, can vary very greatly from one theological body and culture to another. The research involved comparative analysis of sin doctrine in the theologies of Bishop Festo Kivengere and Yustus Ruhindi, two noted Christian leaders.

Bishop Festo Kivengere, the most well-known Ugandan Anglican bishop, evangelist, and senior leader of the East African Revival movement, has a theology of sin heavily influenced by his evangelical and revivalist background. Kivengere's theology is centered on repentance at a personal level, moral transformation, and the strength of the Holy Spirit to be able to resist sin.

By contrast, Bishop Yustus Ruhindi, the second major figure in Ugandan Anglican history, will have a distinctive theological emphasis on sin. The background, theological training, and cultural status of Ruhindi will result in differing emphases on corporate dimensions of sin, social justice, and cosmic evil, based on wider theological agendas.

It is against this background that the study aimed to address the following systematic theological question: what are the implications of these theological differences on the doctrine of sin in the Anglican Church of Uganda today?

#### **1.1.4. Main objective**

To examine the effects of differences in Bishop Festo Kivengere and Yustus Ruhindi. theologies on concept of sin on contemporary Church of Uganda.

#### **1.1.5. Objectives**

1. To examine foundational theological principles underlying Bishop Festo Kivengere's concepts of sin.
2. To examine foundational theological principles underlying Bishop Yustus Ruhindi's concepts of sin.
3. To examine the effects of their differing views on sin to the contemporary Church of Uganda.

#### **1.1.6. Research questions**

1. What are the foundational theological principles underlying Bishop Festo Kivengere's concepts of sin?
2. What are the foundational theological principles underlying Bishop Yustus Ruhindi's concepts of sin?
3. What are the effects of their differing views on sin to the contemporary Church of Uganda.?

#### **1.1.7. Justification of the study**

The concept of sin is crucial in order to comprehend the overall framework of Christian soteriology on the doctrine of salvation. Comparing Kivengere's and Ruhindi's

perceptions of sin helps us to uncover differing theological tones and their implications for pastoral practice and community life. The comparative task highlighted how their respective backgrounds and experiences influenced their theological stances. Kivengere and Ruhindi both operated within the unique socio-political situation of 20th-century Uganda. Studying their theologies will reveal how historical and cultural contexts shape theological concepts, particularly sin.

African theology is being realized to be good because of its contextualized form of Christian doctrine. Through studying the views of Kivengere and Ruhindi, this study will contribute to the overall field of African theology, revealing indigenous theological voices. Their interpretations of sin reflect the two-way dialogue between Christian doctrine and African cultural values, adding to the worldwide theological debate. In a world torn apart by social injustices, environmental crises, and moral relativism, theological reflection on sin can provide a moral compass. Kivengere's summons to social justice and individual conversion and Ruhindi's appeals to wholeness in community and moral living have significant messages for Christians and theologians today.

#### **1.1.8. Significance**

This comparative study of sin in the theologies of Kivengere and Ruhindi will help Christians to understand Christian doctrine. Sin, as a central theme in theology, influences numerous aspects of Christian belief and practice, including concepts of salvation, grace, and redemption. This study analysis will help in appreciating the diversity within Christian thought and the complex nature of theological concepts. The contribution of cultural context to the formation of theological views is imperative. By examining Ruhind's and Kivengre's theologies of sin, this research unveiled the dialectical interaction between cultural context and theological formulation, which will pave the way towards a more humane understanding of Christianity in today's church.

African theology has become renowned for being contextual and holistic in doing Christian theology. This study will contribute to African Christian theology by showing

the theological contributions of Ruhindi and Kivengere to African Christianity. This work will not just giving African theological voices but also shows the relevance of contextualized theology in addressing contemporary issues. The doctrine of sin remains relevant to addressing contemporary moral and ethical issues. By exploring the theme of sin and a number of other theologies by other theologians on sin, this study offers practical and relevant solutions to contemporary moral and ethical crises. This research employed a valid comparative method of analyzing primary texts, sermons, and writings of these bishops.

It employed historical and cultural context to provide a general overview of their theological positions on sin. By analyzing their views, the study will encourage theological debate and enable critical engagement with different views. This methodological care helped to make the study broad, balanced, and academically thorough. Which will help even other researchers in the same area of study.

#### **1.1.9. Scope of the study**

The study was a library study; the researcher read literature on sin according to the views of Bishop Festo Kivengere and Bishop Yustus Ruhindi. The following literature was used: Books and published works written by Bishop Festo Kivengere and Bishop Yustus Ruhindi, Biographies and autobiographies of the bishops, Theological journals, articles, and essays discussing their writings and teachings; historical and cultural studies of the setting in which they lived and worked.

#### **1.1.10.0. THEOLOGICAL FRAMEWORK**

##### **1.1.10.1. Definition and Nature of Sin**

Festo Kivengere: Kivengere's understanding of sin is very much shaped by his evangelical leaning, with an emphasis on individual sin and individual repentance and transformation by the Holy Spirit. His books, such as *I Love Idi Amin*, show his belief in the profound impact of sin on individual and corporate life and his appeal for forgiveness and reconciliation.

Yustus Ruhindi: Ruhindi's theology, while also evangelical, places a strong emphasis on structural and societal sin. His writings reflect a concern for social justice and the

collective dimensions of sin, as seen in his advocacy for ethical leadership and communal responsibility.

#### **1.1.10.2. The Human Condition and Sin**

Kivengere understands sin to be a fundamental aspect of the human condition, passed on to humanity through the Fall of Adam and Eve. His theology is marked by a robust soteriological emphasis, with a strong emphasis on individual salvation and the redemptive power of Christ. Ruhindi agrees with this but expands it to cover systemic problems like poverty and corruption as expressions of corporate human sinfulness. He contends that sin is not just a personal but also an institutional matter, needing a more holistic model of redemption and restoration.

#### **1.1.10.3. Redemption and Salvation**

Redemption for Kivengere is primarily about personal conversion and spiritual renewal. His emphasis on evangelism and personal piety emphasizes the importance of an individual relationship with Christ. Ruhindi's perspective on redemption includes social and political dimensions, advocating for societal transformation through Christian principles. He emphasizes the role of the church in addressing systemic injustices and promoting ethical governance.

#### **1.1.10.4. Effects of their teachings on the church.**

Kivengere's theology encourages a focus on personal holiness, evangelism, and reconciliation. His teachings inspire individual believers to seek forgiveness and extend grace to others, fostering a community centered on Christlike love. Ruhindi's approach calls for active engagement in social issues, encouraging Christians to address the root causes of injustice and inequality. His theology promotes a holistic understanding of mission, integrating faith with action for social change.

Comparing the theologies of Bishop Festo Kivengere and Bishop Yustus Ruhindi, this research will contribute to knowledge of sin in African Christianity. It will establish the foundation of the diversity of evangelical theology and reveal how the teachings of these leaders can lead the contemporary Church of Uganda.

### **1.1.10. Limitations**

The researcher met the following limitations:

Access to primary sources such as personal books, letters, or unpublished works of Bishop Festo Kivengere and Bishop Yustus Ruhindi sometimes was unavailable or limited, impacting the comprehension of their theological perspectives in depth. Concepts such as sin may be comprehended differently based on cultural, historical, and individualized contexts. Subjectivity in interpreting their books sometimes could not affect the objectivity of comparative analysis.

Bishop Kivengere and Bishop Ruhindi could have produced their theologies from varying socio-political arenas. Knowing all about these fully is necessary in order to provide a true comparison but is possibly challenging since there is likely to be little detailed historical record available.

There are the implied differences in the way each of the bishops conceptualizes sin that require intense theological expertise to pick up and analyze, which is difficult for the researcher because the researcher is possibly not that highly specialized in African theology.

If the prime sources or major secondary sources happen not to be in languages at the researcher's disposal, then this could limit the scope of analysis. The translational niceties might even affect the knowledge of theological maxims.

Available secondary literature bore some pro- or anti-Ruhindi/Kivengere theologies and could affect the researcher's perspective and analysis.

### **1.2.0. LITERATURE REVIEW**

This section presents an overview of literature that was utilized in conceiving the study theme. This literature specifically dealt with liberal theology on the concept of sin and conservative theology on the concept of sin. Which assisted the researcher in the comparative examination of the concept of sin between the theologies of Bishop Festo Kivengere and Yustus Ruhindi.

### 1.2.1. Liberal theology on the concept of sin

Liberal theology, which began to emerge during the 19th and 20th centuries, tries to harmonize Christian doctrine with contemporary knowledge and attitudes, often preferring reason and experience over established dogma. It is a very different understanding of sin from one that is either conservative or orthodox.

Niebuhr Reinhold begins his examination of sin with an exploration of human nature. He argues that human beings are strange animals who live in a paradoxical state, both nature and spirit. This dual state results in an inherent tension between our finite, creature limits and our capacity to transcend ourselves. Niebuhr argues that this tension results in an existential anxiety—an awareness of our definite and dependence—that is at the center of human existence (Reinhold, 1941, p. 150). This fear leads individuals to assert more than they possess, attempting to get above their bounds, and Niebuhr names this as a cause of sin. Again, he views original sin as a metaphor for the natural condition of pride and self-affirmation of human beings. Niebuhr argues that every human being has inherited a leaning towards sin, not biologically but as a moral reality from the inconsistency between our desire and our limitation. The leaning towards self-assertion expresses itself in many varied forms of pride: individual pride, group pride, and cultural pride (Reinhold, 1941, p. 178).

In the same manner, Augustine illustrates that every human being is born sinful due to the sin committed by Adam and Eve. Augustine illustrates this idea in his *Confessions*, in which he describes original sin as a "fault and a punishment," emphasizing that sin is not only inherited but also results in a state of spiritual death and separation from God (Augustine, 1991, p. 137). Original sin, for Augustine, is transmitted through human birth so that all human beings are born sinful and need the grace of God to forgive them (Augustine, 1991, p. 588).

In this same view, Gustavo Gutiérrez, a leading founder of liberation theology, offers a distinctive view of sin by including social, economic, and political considerations. His writings, profoundly influenced by poverty and oppression in Latin America, emphasize the structural and communal character of sin and transcend the traditional

individualistic perspective. Central to the theology of Gutiérrez is the concept of the "preferential option for the poor," an affirmation that God has a specific concern for the poor and oppressed. That understanding informs his concept of sin in that he defines it as having a fundamental link to social injustice and denial of the rights and dignity of the poor. Gutiérrez says true liberation from sin involves not only personal conversion but also transformation of society for justice and equity. He states, "The root cause of poverty is not among the poor themselves but in the structures of society" (Gutiérrez, 1973, p. 102).

Reinhold Niebuhr argues that sin is not only an institutional and structural phenomenon but also a personal failing". Through his work, *Moral Man and Immoral Society*, Niebuhr describes how sinful societal structures and institutions hold collective sin by typically aggravating the human spirit for selfishness and injustice (Niebuhr, 1932, p. 24). Niebuhr lays down that individuals, even with a good conscience, may end up perpetuating structural evils through pervasive influences from sinful societal structures.

Gustavo Gutiérrez emphasizes both the spiritual and social nature of Church mission, as well as a particular focus on advocating for justice and human rights. For Gutiérrez, the Church is to speak out against sin in all its forms—personal, structural, and institutional—and work towards creating a more just and loving world. He states, "The Church is called to be a sign of contradiction, denouncing the sin of the world and announcing the Kingdom of God" (Gutiérrez, 1983, p. 65). Being a sign of contradiction also involves calling attention to systemic injustices and channeling energies towards their resolution.

Reinhold Niebuhr emphasizes the necessity of humility, repentance, and the recognition of limits as required responses to the presence of sin." Niebuhr's "Christian realism" doctrine is aware of the ubiquitous presence of sin in society and in human life, challenging Christians to be in the world with a sense of moral responsibility but also aware of the limits and uncertainties inherent in human activities (Niebuhr, 1935, p. 62). Gustavo Gutiérrez argues that salvation is not only an otherworldly reality but

also expressed in the struggle for justice and the destruction of oppressive structures here and now in the world. This holistic vision of salvation appears to imply that sin is addressed both individually and socially, with a goal of liberating the oppressed. Gutiérrez describes, "Liberation is the process whereby one liberates oneself from sin and its consequences economic, social, political exploitation" (Gutiérrez, 1973, p. 157").

Paul Tillich, a foremost 20th-century existentialist theologian, offers a unique and illuminating concept of sin. His concept integrates existential and ontological methods. His concept moves beyond the traditional concepts, emphasizing the relational and ontological aspects of sin, which he describes using such words as estrangement, separation, and the courage to be.

Paul Tillich argues that sin is not merely a moral act of disobedience but a state of existence in which one finds oneself estranged from oneself, others, and ultimately God. For Tillich, sin is a state of being estranged from the "Ground of Being," which he equates with God. This estrangement comes in numerous different forms, such as the alienation of the individual from his or her true self, the alienation of man from man, and the dislocation within the relation between man and the divine (Tillich, 1957, p. 44). Tillich portrays, "Sin is the state of being estranged from that which one essentially is and from that which one is called to become" (Tillich, 1957, p. 45").

Tillich identifies three primary expressions of sin: unbelief, hubris, and concupiscence. Unbelief is the rejection or denial of one's own being as grounded in God, which creates existential anxiety and meaninglessness. Hubris, or pride, is an exaggeration of one's self-sufficiency, which creates a false sense of autonomy and self-aggrandizement. Concupiscence, generally understood as inordinate desire, in Tillich's theology is the disordered desire for finite objects, which deprives the ultimate source of being, Tillich (1952, p. 40). These three forms illustrate how sin affects not only moral action but also the very essence of human existence.

In *Naming the Whirlwind*, Langdon Gilkey states that sin is a fundamental misunderstanding of our creation and the reliance of our existence on God. He argues

that overemphasis in modern times on autonomy and self-determination renders human beings in denial of dependency, and so pride and estrangement from God ensue (Gilkey, 1969, p. 89). Such sin is followed by an exaggeration of human ability and the companion failure to see human limitation.

Paul Tillich argues that the anxiety of human being, which arises from recognition of human definite and sin, can be expressed either in despair or denial. However, by embracing the "courage to be," human beings are empowered to surmount the anxiety and affirm themselves even in their definite. The courage is rooted in faith, conceived as the recognition of being accepted by one greater than oneself God. Tillich writes, "The courage to be is rooted in the God who appears when God has disappeared in the anxiety of doubt" (Tillich, 1952, p. 77). Thus, sin is overcome by a deep existential acceptance of self and relationship with the divine.

Tillich goes on to describe the interaction between sin and existential anxiety by saying that sin is the outcome of the individual's attempt to deny the reality of their finite existence. This attempt can assume various forms of self-alienation, including a search for spurious securities or an escape from responsibility. Sin, according to Tillich, is fundamentally a result of the failure of the individual to acknowledge and admit their own definite and the anxiety that follows. This failure leads to an inauthentic living, where one is alienated from the true source of meaning and being, Tillich (1957, p. 44).

Langdon Gilkey argues that sin resides in social and institutional structures, and these structures have the tendency to foster injustice and inequality. Gilkey, in his book, *Shantung Compound*, exemplifies this by his own experience in a Japanese prison camp during World War II, outlining how group behaviour and attitudes can be complicit in larger systems of evil and oppression. Gilkey (1966, p. 45). He emphasizes that the structural sins are not the cumulative effect of separate actions but system realities shaping and constraining personal behaviour.

Gilkey reflects how secularism and its reliance on empirical and rational knowledge create an attenuated awareness of sin. In his book *Gilkey on Tillich*, Gilkey discusses

the nature of how modern secular thinking is prone to deny or repress the reality of sin by externalizing human failure to non-theological causes, which are merely psychological and sociological in nature. Gilkey (1990, p. 112). For his view, he does not break the depth of human alienation and the existential realities of guilt, fear, and alienation, which form the very essence of the human condition.

Gilkey emphasizes that such an adequate grasp of sin ought also to supply the promise of redemption, and this, according to Gilkey, is the central essence of the Christian gospel. Gilkey's idea of redemption is that it involves an intrinsic ordering of self and society towards an understanding of their God-dependence as well as commitment to justice and compassion (Gilkey, 1969, p. 152). This conversion process is social and personal, both a change of mind and heart and a revolution of social order.

Augustine also explores the concept of concupiscence, or ill-ordered love, which he sees as one of the major manifestations of sin. In his book, *The City of God*, Augustine outlines how concupiscence is not merely a carnal desire but a spiritual imbalance that brings human beings to selfishness and away from God. He argues that ever since the Fall, concupiscence has been a dominant force in human nature, twisting the will and leading to an inclination towards sin. Disordered desire affects not only bodily appetites but also the will and intellect, producing a deep-rooted inclination towards sinfulness. Augustine's idea of concupiscence stresses his conviction that human nature is inherently sinful and in need of divine grace (Augustine, 1993, p. 491). He again argues that sin results from the free will act of the will and not as a result of external force or necessity. In his treatise, *On Free Will*, Augustine tackles the conflict between free will and divine grace by arguing that though man is free to choose, his will is weakened by sin and hence divine assistance for good actions (Augustine, 1993, p. 83). He says that true freedom is found in obeying God's will, and this should be achieved by the power of redemptive grace.

Augustine's sin doctrine is related to his theodolite, or his explanation of evil's existence in a world created by a good and omnipotent God. He believes that evil is not an essence but a lack of good, a thesis he elaborates in *The Enchiridion*. Augustine

argues that sin is the result of the misuse of human free will, from the highest good (God) to lesser goods. Such a turning away is an original disorder in the soul, leading to moral and spiritual corruption (Augustine, 1996, p. 30).

Thus, these works of liberal theologians on the concept of sin helped me to understand the foundational theological principles behind the theology of Bishop Yustus Ruhindi on the concept of sin.

### **1.2.2. Conservative Theology on the Concept of Sin**

The sin theology of conservative theology is generally a deep devotion to biblical tradition, adherence to moral absolutes, and man's depravity.

One of the most influential figures in conservative evangelicalism, John Piper, writes about the doctrine of sin from his theological framework known as *Christian hedonism*. Piper's approach to sin is so closely connected with his theology of seeking joy in God and the glory of God being the ultimate tells of humanity. Sin, in his view, is really a manifestation of not valuing and honouring God's greatest worth. He notes that sin is not just a matter of breaking some laws or commands but rather an act of failing to position God as the greatest good among all other goods. Sin, in Piper's view, is in the human decision to opt for lesser goods over the joy found in the presence of God (Piper, 1986, p. 92). He further argued that sin involves a disordered love where self-satisfaction is given precedence over seeking God. In his view, genuine happiness and fulfillment arise by aligning one's wishes with God's will and thereby redirecting sinful wishes into an even deeper joy in God's presence. As Piper describes, such redirection occurs by repentance and desire redirection towards the glory of God (Piper, 1986, p. 120).

Likewise, Mohler Albert brings out sin as being essentially a disobedient act of rebellion against God's authority and moral order. He points out that sin is not merely a set of independent actions but a constant state that affects all aspects of human life. Mohler argues that sin must be comprehended by realizing it as rebellion against the nature of God and against His agenda for humankind. He points out that sin is not

merely not being able to live up to God's standards but a real refusal to subject oneself to His lordship. Mohler (2012, p. 98).

In addition, Keller Tim also explains sin primarily as idolatry, which he explains as making good things into ultimate things. He thinks sin occurs when humans make anything other than God the centre of their lives and hence misplace priorities and affections. This idolatry generates an ordered love, whereby things made are loved more than the Maker, and therefore various types of dysfunctions and unhappiness, Keller (2008, p. 162). Wayne Grudem argues that sin happened in the human race through Adam's rebellion, which resulted in a fallen nature inherited by all his descendants. This doctrine of original sin instills that everyone inherited the sin nature, and as such, from birth, they are predisposed to sin (Grudem, 1994, p. 490). Grudem explains that the inherited corruption strikes every aspect of a person's life, and this results in what is broadly known as total depravity, where no aspect of human nature escapes being corrupted by sin.

Pelagius felt that sin was a violation of the law of God through free will and personal choice and not through the sinful nature that man possesses. He argues that man is able to live a sinless life by following the lead of Jesus Christ and adhering to the commands of the scriptures. For Pelagius, the human will be able to perform good apart from God's action. God's law and Christ's example provide guidance and encouragement. This optimistic evaluation of human nature and capability is in direct opposition to the more pessimistic evaluation of Augustine, who believed that divine grace was required for any good deed. Ferguson (1956, p. 45). R.C. Sproul highlights that sin is not merely a breaking of a law but an act of defiance against the holiness of God. Sproul affirms that sin, by its very nature, is cosmic treason against the sovereign Creator. The treasonous element of sin highlights its seriousness and the affront that it is to a holy and righteous God. Sproul (1985, p. 80).

John Piper argues that genuine pleasure and satisfaction are found in a relationship with God, which naturally leads to the avoidance of sin. Piper's faith is that when human beings indulge in the joys of enjoying and glorifying God, they find the power

to overcome sinful tendencies and attitudes. This pleasure-based approach emphasizes the importance of understanding sin as not merely breaking rules, but as the absence of sensing and enjoying the glory of God (Piper, 1991, p. 45). He goes on to develop further his concepts around sin by emphasizing that finding delight in God must be the driving force towards righteous living. It is his view that it is essential to understand and seek after this delight to move above sin and enjoy God-pleasing living. This practical dimension of his theological framework brings forth the necessity to introduce joy in God into choice-making and moral behaviour day-to-day (Piper, 2001, p. 70).

Mohler Albert also explores the ethical consequences of sin, particularly in the context of leadership and community engagement. From his works, he believes that sin distorts moral sensibility and produces moral compromises. For Mohler, a good understanding of sin is crucial in dealing with matters of morality in society, as it provides the ground knowledge of what is right and wrong. He claims that leaders, especially Christian leaders, must understand thoroughly the nature of sin so that they can effectively enforce and communicate moral truths. Mohler (2012, p. 106).

Albert Mohler frequently summons the doctrine of original sin, a tenet holding that all human beings inherit a sinful nature due to the fall of Adam and Eve. This inherent sinfulness affects each person, leading to a universal need for redemption. Mohler's stance is in line with traditional Reformed theology, which emphasizes total depravity—the argument that sin affects every facet of a person's nature (Mohler, 2008, p. 63).

Mohler also often addresses the pastoral implications of sin, particularly as it concerns preaching and teaching. In book *He Is Not Silent: Preaching in a Postmodern World*, he emphasizes the need to preach about sin in a culture that is prone to downplay its seriousness. Mohler argues that unless the doctrine of sin is clearly articulated, the gospel message of redemption and grace is without meaning. He argues that recognizing the existence and seriousness of sin is essential in order to convey the necessity of a Savior and the promise provided through Christ. Muhler (2008, p. 76).

Keller Tim examines the parable of the Prodigal Son to demonstrate how sin disrupts relationships not just with God, but also within human society. He argues that both moral and immoral actions can be expressions of sin if they are done out of self-centeredness rather than a desire to actually love and serve others. Keller adds that sin is less a violation of a list of rules than a betrayal of a relationship with God, who wants an intimate, personal relationship with man. Keller (2008, p. 28)

Tim Keller's theology often addresses the consequences of sin on human identity and self-understanding. In *Counterfeit Gods: The Empty Promises of Money, Sex, and Power, and the Only Hope that Matters*, he discusses how modern idols, such as wealth, success, and romantic love, promise satisfaction but result in disillusionment and fragmentation. He argues that these idols cannot bear the weight of ultimate meaning, and to find one's identity in them is to forfeit true self-hood. Keller argues that defining sin as idolatry allows individuals to perceive the underlying issues behind their problems and turns them to the saving power of the gospel. Keller (2009, p. 10).

Keller, in describing a gospel-centred ministry, not only acknowledges the presence of sin but also prioritizes the grace and redemption found in Jesus Christ. In his book *Generous Justice: How God's Grace Makes Us Just*, Keller explains that realizing the depths of one's sinful nature leads one to a greater appreciation of the grace of God. He argues that this knowledge should result in a life of humility, repentance, and a zeal for justice and mercy in society. Keller (2010, p. 89).

Sproul shows that the only resolution to sin is found in the person and work of Jesus Christ. He details that the atoning work of Christ on the cross addresses the guilt of sin and provides the grounds for reconciliation with God. Sproul also focuses on the Holy Spirit's work in the believer's life, enabling him to overcome sin and grow in holiness. This redemptive work involves justification (being declared righteous) and sanctification (growing in holiness), culminating in the ultimate restoration of all things in the new creation (Sproul, 1992, p. 93).

Grudem presents an extensive consequence of sin, dividing the immediate consequence on Adam and Eve from the ongoing consequence on man and creation.

Sin, he posits, results in spiritual death, physical decline, and separation from God. Sin also ruins human relationships, bringing in strife, pain, and moral decline. Grudem also expounds on the cosmic consequences of sin, where the entire creation is subjected to futility and awaits redemption.

Sproul offers the general effects of sin on man and creation. He expounds on how sin leads to spiritual death, alienation from God, and a general corruption of the human heart. This corruption is manifested in moral, spiritual, and intellectual aspects of human life. Sproul goes on to describe the consequence of sin on creation and how the world itself is subject to futility and corruption on account of the rebellion of men. Sproul (1992, p. 106).

Rees argues that, unlike Augustine, who argued that all men inherit a sinful nature through the fall of Adam, Pelagius believed that every man is born innocent and free from the stain of original sin. He argued that Adam's sin injured only Adam and did not injure human nature or transmit guilt to his descendants. In Pelagius's opinion, any human is born in the same state as Adam before the fall, with free will and the faculty of moral choice intact. Rees (1991, p. 17)

Brown demonstrates that Pelagius emphasized the part of free will in man's moral and spiritual life. He taught that human beings have the natural ability to choose good or evil and that sin is the result of individual choices and not an inherited condition. Sin, in Pelagius' understanding, has as its first meaning a voluntary disobedience of God's law, which any man is capable of avoiding. He thought that God's grace enables the understanding and obedience of God's commands, but it never circumvents or diminishes human freedom and responsibility (Brown, 2000, p. 339).

Markus, in Pelagius' view, served primarily as an abettor of human effort, bringing light and ethical guidance. He believed that men might achieve righteousness and avoid sin by their own choice, grace providing a contribution rather than being the determining factor in moral decision (Markus, 1990, p. 152).

Thus, these writings of conservative theologians on the doctrine of sin helped me to understand the central theological ideas shaping the theology of Bishop Festo Kivengere on the doctrine of sin.

### **1.2.3 Effects of diverse theological views of liberals and conservatives on the doctrine of sin on the contemporary Church.**

Dorrien argues that, for conservative Christians, concentrating on personal morality can lead to a focus on individual decisions and behavior. This perspective may highlight individual piety, correct living, and evangelism. Liberal Christians would, on the other hand, emphasize social justice, demanding changes at the societal level, as well as activism within communities as a means of expressing their faith. This would be realized by involvement in social movements, community work, or political activism aimed at solving the issues of society (Dorrien, 2003, p. 114).

MacArthur explains that conservatives may focus their evangelism on converting people to Christianity, emphasizing repentance and faith in Christ's death. Their gospel is inclined to be about the penalty of sin and hope of salvation (MacArthur, 2008, p. 134). Liberals may do evangelism by acts of service and social justice, regarding such acts as demonstrations of God's justice and love. Their evangelism can be more inclusive, with a focus on common values and objectives and not doctrinal conformity. Spong (2002, p. 156).

Worship styles and community life can also differ. Conservative churches can emphasize traditional worship, obedience to creeds, and clear articulation of moral teachings. Liberal churches can have more varied worship styles, open forums on theology, and an emphasis on inclusive and diversity. Bass (2012, p. 101).

And thus, these literature helped me to understand how theological disparity on sin definition can impact the contemporary Church of Uganda.

### **1.3.0 RESEARCH METHODOLOGY**

This research aimed at contrasting the comprehension and definition of sin by Bishop Festo Kivengere and Bishop Yustus Ruhindi and how the variations in theologies

influence the aspect of sin in the thought and life of contemporary Christians. It will be a library study, and methodology will largely depend on collection, analysis, and interpretation of literature.

### **1.3.1. Research Design**

This research employed a qualitative research design and comparative theological methodology in examining the sin concept in the theologies of Bishop Festo Kivengere and Bishop Yustus Ruhindi. A comparative study enables a critical analysis of similarities and disparities in their theological worlds based on their historical and ecclesial backgrounds.

Thematic analysis was used in the classification of prominent theological perspectives on sin, Creswell (2013, p. 76). In examining the doctrinal emphasis of each of the bishops, this research seeks to account for the way their conception of sin helped shape their ministry and theological heritage. This research ensures an extended and structured contrast of their impact on theology.

The study utilized a qualitative research strategy, i.e., a comparative analysis, in order to search and compare the two bishops' theological perspectives regarding sin. Such a design enabled a sophisticated understanding of their theological positions and how these have been influenced by their cultural and historical contexts.

### **1.3.2.0. DATA COLLECTION**

#### **1.3.2.1. Literature Review**

Literature review was a starting point in data gathering for this comparative study of the doctrine of sin in the theologies of Bishop Festo Kivengere and Bishop Yustus Ruhindi. It entailed examining available scholarly publications, theological texts, and historical documents that touch on their teachings and wider East African Christian theology (Creswell, 2014, p. 32).

I conducted a thorough literature review to gather pertinent primary and secondary sources. These included:

Published works and books written by Bishop Festo Kivengere and Bishop Yustus Ruhindi, the bishops' autobiographies and biographies, Theological articles, essays, and journals that touched on their teachings and writings Cultural and historical critiques of the environment in which they served and lived.

The literature review not only validated the research gaps but also enabled a more informed consideration of the manner in which Kivengere and Ruhindi articulated the doctrine of sin in their ministerial and historical contexts.

### **1.3.2.2. Archival Research**

Archival research was an important part of data gathering for this comparative study on sin in the theologies of Bishop Festo Kivengere and Bishop Yustus Ruhindi. As both theologians contributed greatly to East African Christianity, their writings, sermons, letters, and church records make good primary sources for analysis.

I utilized libraries like Bishop Tucker School of Divinity and Theology Library and archives like UCU Archives to access sermons, speeches, and public addresses given by the bishops; church records and documents related to their ministries; and correspondences and unpublished manuscripts.

By the disciplined analysis of such materials, the present study has attempted to reconstitute their theological understandings and analyze their doctrinal effects. The archival approach imparted historical specificity and contextual density, hence a critical approach for theological comparisons. Derrida (1996, p. 23).

### **1.3.2.3. Theological Comparisons**

I selected and retrieved key theological texts that directly address the topic of sin. With care to: A balanced strategy included qualitative content analysis of sermons and writings to determine primary theological themes and applying a comparative framework to map differences and similarities. Yin (2018, p. 98). By doing this, the research aims to clarify how each bishop conceived of sin and what this meant for Christian life and mission.

Their understanding and definition of sin, the source of their knowledge of theology, e.g., biblical exegesis, church tradition, experience, and any other influences cited from other theologians or movements within theology.

### **1.3.3.0. DATA ANALYSIS**

#### **1.3.3.1. Thematic Analysis**

Thematic analysis is a key method in analyzing the concept of sin in the theologies of Bishop Festo Kivengere and Bishop Yustus Ruhindi. This qualitative approach involves identifying, analyzing, and interpreting recurring theological themes within their sermons, writings, and other archival materials (Braun and Clarke, 2013, p. 57).

I applied thematic analysis to establish and categorize the key themes with regard to the concept of sin in the works of both bishops. I followed the below procedures, such as:

Reading and rereading texts to make myself familiar with the material, Coding and categorizing significant sections with regard to sin, establishing patterns and themes in their theological reasoning.

#### **1.3.3.2. Comparative Analysis**

Comparative analysis is a fundamental technique in studying the idea of sin in Bishop Festo Kivengere's and Bishop Yustus Ruhindi's theologies. This method allows for organized comparison of similarities and differences between their theological thinking, keeping in mind their historical, doctrinal, and pastoral contexts. Schmiedel and Henze (2020, p. 41).

I strenuously contrasted and discerned themes in an effort to make glaring similarities and differences in their theological positions. This was involved: contrast of their conceptualizations and definitions of sin, analysis of their theological arguments and scriptural interpretations they used, and inquiry into how their historical and cultural contexts could have shaped their perceptions.

#### **1.3.4. Interpretation and Synthesis**

Synthesis and interpretation of data are necessary in arriving at meaningful findings in the comparative study of the doctrine of sin across the theologies of Bishop Yustus Ruhindi and Bishop Festo Kivengere. Critical thinking in noted thematic patterns that emerge under data analysis is engaged in during this step in synthesizing findings into a meaningful theological narrative. Creswell (2014, p. 184).

I placed the findings within a wider Christian theological framework. Merging the comparative analysis to provide a distinct view of the contribution of each bishop's reflection on sin to the formation of contemporary theological thought. I considered the effect of their teachings on the theology of sin of the contemporary Church of Uganda, how their reflections conform or deviate from the prevalent theological thinking, and the potential effect of their theologizing input on the contemporary Church.

This was in order to ensure that the research not only gives a comparative overview but also helps in a greater understanding of the definition of sin in African Anglican and evangelical traditions.

#### **1.3.5. Presentation of Findings**

Presenting the findings in this comparative study of sin in the theologies of Bishop Festo Kivengere and Bishop Yustus Ruhindi involves thematic and systematic presentation. The findings were systematized to highlight significant theological opinions, agreements, and variations in their perception of sin (Creswell, 2014, p. 173).

I organized the findings into coherent blocks of this research report, such as the introduction and background concerning Bishop Festo Kivengere and Bishop Yustus Ruhindi. Thematic in-depth analysis of each bishop's view regarding sin Comparative analysis of similarities and dissimilarities in their theology concerning the concept of sin, Discussion on the implications of their theological opinions on modern-day church

I summarized key findings and suggested areas of future research in the conclusion.

### **1.3.6. Ethical Considerations**

I ensured all the sources are credited and cited appropriately. Safeguard the intellectual property rights of authors and publishers. I was prudent with any sensitive material in unpublished work and called for proper permissions.

### **1.3.7. Limitations**

These were the limitations of the study, such as, the limited sources of information that I need, potential biases in interpreting historical texts, and the scope of comparative analysis.

### **1.3.8. Timeline**

This research process took one year; this was my time frame for this research work.

Writing of research proposal; June to August 2024

Completion of literature review and archival research: September to December 2024

Thematic and comparative analysis. January to February 2025

Writing and revising the research report: March to April 2025

Final review and submission: May to June 2025

## CHAPTER TWO

### FOUNDATIONAL THEOLOGICAL PRINCIPLES UNDERLYING FESTO KIVENGERE'S THEOLOGY OF SIN

#### 2.1 Introduction

This chapter will examine Bishop Kivengere's biography, how Kivengere understood sin, the effects of sin, and how one can shun sin. Then the theological fundamentals that underlie Kivengere's theology of sin will be considered.

#### 2.2 Bishop Festo Kivengere's Biography

##### 2.2.1 Early Life and Education

Bishop Festo Kivengere (1919-1988) was a prominent Ugandan Anglican bishop, evangelist, and author who was best known for his role in the East African Revival and for his demands for reconciliation in Uganda's periods of political upheaval. His theological emphasis on forgiveness, peace, and the redemptive power of the gospel made him one of the most widely recognized Christian leaders in Africa and the world. In his ministry, he promoted evangelism, Christian unity, and social justice, particularly against political oppression during the reign of Idi Amin's regime (Cassidy, 1989, p. 120).

Festo Kivengere was born in 1919 in southwestern Uganda's Kigezi district, where there was a high concentration of Anglican missionaries. He grew up in the traditional African religious setting and converted to Christianity at an early age with the impact of Anglican missionaries. His initial education in Uganda led the way to a career as a teacher prior to beginning theological training. His training was aimed towards a lifetime career as an evangelist and pastor (Yates, 2004, p. 210).

##### 2.2.2 Bishop Kivengere's Ministry and Leadership

Kivengere's ministry was dominated by the East African Revival, a Christian revival that started in the 1930s and emphasized repentance, individual sanctity, and the power of the Holy Spirit. He was one of the key leaders of this movement, spreading

its message throughout East Africa and beyond. His dynamic preaching, depth of theological insight, and evangelistic passion made him a force to be reckoned with in Uganda's Christian world.

In 1972, Kivengere was consecrated as the Anglican Bishop of Kigezi (Yates, 2004, p. 210). His tenure overlapped with the repressive rule of Idi Amin (1971-1979), when religious persecution intensified. Following the assassination of Archbishop Janani Luwum in 1977, Kivengere fled to Rwanda for safety, fearing for his life. In exile, he maintained his evangelistic ministry, preaching overseas on Uganda's crisis and calling for reconciliation and peace (Gruchy, 2002, p. 89).

One of the defining themes of Kivengere's ministry was forgiveness. His autobiography, *I Love Idi Amin* (1977), chronicled his conviction that Christian love should embrace one's enemies. In this book, he discussed his ordeal under the rule of Amin and called Ugandans to healing and forgiveness and not vengeance. His call became popular all over the globe, and he became one of the leading voices on Christian reconciliation.

After Amin's defeat in 1979, Kivengere returned to Uganda and resumed his ministry. He played a key role in rebuilding the church, encouraging peace, and mentoring future church leaders. His leadership extended beyond Uganda as he traveled far and wide, teaching on the potency of the gospel in transforming people and societies (Kivengere, 1977, p. 37).

In the 1980s, Kivengere co-founded the African Evangelistic Enterprise (AEE), which was a ministry to evangelize and effect social change across Africa. His influence also continued to shape the broader evangelical movement, and he remained an active preacher and mentor until his own death in 1988. Bishop Festo Kivengere's legacy is remembered through his books, sermons, and the legacy of his leadership of the East African Revival. Ward and Wild-Wood (2010, p. 98). His unwavering commitment to reconciliation, forgiveness, and faith is an enduring model for Christian ministry in situations of suffering and conflict.

### **2.3 Bishop Kivengere's understanding of sin**

His understanding of sin rested on profound biblical instruction, personal spiritual experience, and revival emphasis on repentance and transformation (Kivengere, 1977, p. 22). Kivengere's theology of sin was both theoretical and practical, influencing his evangelistic approach, his reconciliation practice, and his Christian living.

This chapter analyzed the theological basis of Kivengere's sin theory from the viewpoint of various scholarly works and source materials. From the sermons, writings, and ministry of Kivengere in relation to African evangelical theology as a whole. By means of an exposition on his theology, this research endeavors to identify how Kivengere defined the doctrine of sin and its implications concerning Christian practice and faith.

As posited by Byanga Kato, African theology tends to dwell on the relational aspect of sin, as in Kivengere's opinion that sin kills relationships within the community and between God and humankind (Kato, 1975, p. 20). Kivengere's theology is greatly influenced by the African context, where living in communities and relationships is paramount. African traditional religions generally view sin as not only an individual moral fault but also as a disruption of social harmony and relationship with the divine. Kivengere's concept of sin in this context has a social dimension, viewing sin as an action that hurts not only the individual but also society.

Stott argues that Kivengere was highly influenced by evangelical Christianity, particularly by its individual conversion and redemptive role of Jesus Christ. This evangelical understanding focuses on sin as a personal moral lapse that needs repentance and faith in Christ for salvation and forgiveness (Stott, 1986, p. 89). Kivengere's evangelical background is evidenced by his insistence, time and time again, on personal repentance and the work of the power of the Holy Spirit in overcoming sin. Kivengere (1977, p. 45)

### 2.3 Consequences of sin

Grudem gives a detailed account of the effect of sin, distinguishing the direct effects on Adam and Eve from the ongoing effect on mankind and creation. Grudem explains that sin results in spiritual death, physical decay, and separation from God. Moreover, sin also results in disruption of human relationships, bringing conflict, pain, and moral degeneration. Grudem similarly explains the cosmic effects of sin, stating that the entire creation is subject to futility and is expecting redemption (Grudem, 1994, p. 497).

R. C. Sproul elucidates in detail the destructive impact of sin on mankind and on the world. He elucidates sin's role in bringing about man's spiritual death, man's alienation from God, and staining the very human heart itself. This mark manifests everywhere: in the moral, spiritual, and intellectual capacities of man's life. Also, Sproul indicates sin's impact upon the creation and clarifies that mankind itself has subjected the world unto futility and unto destruction through man's disobedience (Sproul, 1985, p. 106)

Sproul observes that sin is not only law-breaking but essentially an affront to the holiness of God. Sproul elaborates that sin, by definition, is cosmic treason against the sovereign Creator. This treasonous character of sin highlights its seriousness and the affront it is to a holy and righteous God, Sproul (1985, p. 80). Also, Wayne Grudem argues that sin entered the human race through Adam's disobedience and established a fallen nature inherited by all his offspring. This original sin teaching holds that all people inherit a sinful nature and are thus naturally inclined to sin from birth (Grudem, 1994, p. 490). Grudem points out this inherited corruption operates on all parts of an individual's being and results in total depravity wherein no part of human nature escapes the influence of sin.

For Kivengere, who wrote extensively in his books about sin, describes sin as basic disruption of a relationship between people and God in most of what he wrote. Equally, Piper's approach to sin is deeply rooted in his theology of the search for joy in God and God's glory as humanity's ultimate destination. To him, sin is a form of

denial of God's supreme value and glory. He identifies that sin is not just about crossing specific laws or commandments but rather an act of not considering God as the highest good. According to Piper, sin occurs when individuals choose lesser pleasures over the pleasure of God's presence (Piper, 1986, p. 92).

Piper argues that sin entails an ordered desire prioritizing gratifying oneself ahead of seeking God. According to Piper, authentic fulfillment and happiness can be derived through aligning desires with God's will and reorienting them towards God's glory, thus converting sinful longings into deeper joy in the presence of God. This entails repentance as well as changing desires toward the glory of God (Piper, 1986, p. 92).

In the same manner, Mohler Albert also points out that sin is indeed an act of defiance and rebellion against God's power and morality. Sin, to him, is not just individual discrete acts, but it is also a disposition pervading and defining all domains of human experience. Mohler also argues that what sin entails is understanding that it goes contrary to God's character as well as God's agendas in humanity. He emphasizes that sin not only entails falling short of God's expectations but also a positive revolt against His lordship. Mohler (2012, p. 98)

Additionally, Keller Tim defines sin first and foremost as idolatry, which is making good things ultimate things. According to him, sin is when people make anything other than God the focal point of their lives, hence skewing their priorities and affections. Such idolatry results in disordered love, where the things created are more loved than the Creator, which in turn produces all manner of dysfunction and misery. Keller (2008, p. 162).

## **2.5 Ways of avoiding sin.**

Kivengere alludes to biblical reports to elucidate this claim, in particular the story of the Fall in Genesis, as he interprets the original sin that shattered the first harmony between human beings and God (Kivengere, 1980, p. 12). Peter Brown (2000) illustrates that Pelagius emphasized the agency of free will in the moral and spiritual life of individuals. He held that human beings are born with the ability to know good

and evil and that sin is not a result of hereditary circumstances but of personal choice. To Pelagius, the nature of sin is best explained as an act of voluntary disobedience against God's command, an act that any man can prevent from occurring. He argued that God's grace makes understanding and fulfillment of divine requirements possible but not bypassing or cessation of human freedom and responsibility (Brown, 2000, p. 339).

Albert Mohler consistently appeals to the doctrine of original sin, by which every person inherits a sin nature due to the fall of Adam and Eve. This sinfulness at origin affects all persons, requiring redemption for all persons. Mohler's view adheres to conventional Reformed teaching that the chief focus is total depravity—sin's intrusion into every fiber of one's being (Mohler, 2008, p. 63).

Keller Tim analyzes the parable of the Prodigal Son in order to show how sin affects relationships—relationships not only with God but also with people in human relationships. He argues that sinful as well as righteous action may be expressions of sin if they are rooted in egoism rather than a right heart to love and serve other human beings. Keller says sin is greater than a violation of a set of rules but also an invasion into a relationship with God, who yearns to have a personal and intimate association with humankind. Keller (2008, p. 28).

This infringement is not an incident in the past but is something that each day takes effect and relates to all the human individuals. Kivengere's account is in consonance with traditional Christian doctrines of original sin and the need for divine grace in order to bring about reconciliation (Augustine, 1991, p. 21). On the basis of his book "The Spirit is Moving," Kivengere stresses more the role of the Holy Spirit in remedying the problem of sin. He believes that the Holy Spirit convinces individuals of sin, leads them to repentance, and empowers them to live righteously (Kivengere, 1985, p. 65).

Piper suggests that true pleasure and joy are found in a relationship with God, thus the shunning of sin. For Piper, when individuals realize enjoying and glorifying God, they can break sinful patterns of behavior and attitudes. Joy-based is concentrating

on the problem of seeing sin not as rule-breaking, but as being unable to bear and experience God's glory. Piper (1991, p. 45).

Piper John goes on to elaborate on sin by pointing out that delighting in God should be the greatest stimulus for living righteously. Piper (2001, p. 70) posits that understanding and pursuing such delight is of central importance in overcoming sin and for living in a manner that is pleasing to God. Such applied explanation of his theological stances accentuates the incorporation of delighting in God in everyday decision-making and ethical action.

Mohler often writes about the pastoral implications of sin, particularly in preaching and teaching. In *He Is Not Silent: Preaching in a Postmodern World*, he contends that sin must be preached about today because this generation has a tendency to downplay its severity. Mohler believes that unless sin is clearly understood, the gospel message of redemption and grace is meaningless. He believes that, most critically, one must embrace the seriousness and reality of sin as a means to convey the need for a Savior and the hope brought by Christ.

Keller argues that the identification of sin as idolatry helps individuals identify the root problems of their struggles and brings them to the saving power of the gospel (Keller, 2009, p. 10). Keller goes on to elaborate that the awareness of the depths of one's sinfulness leads to the sentiment of appreciation of God's grace. He feels that such knowledge must find one living a life of humility, repentance, and dedication to justice and mercy in society (Keller, 2010, p. 89).

Sproul illustrates that the only antidote to sin is in the person and work of Jesus Christ. He explains how Christ's atoning death on the cross resolves the problem of guilt of sin and provides the way to be reconciled to God. Sproul also offers insight into the work of the Holy Spirit in the believer's life, who helps him deal with sin and be sanctified. Both justification (being righteous) and sanctification (being sanctified) are included in this redemptive process, which finds its culmination in the ultimate restoration of all things in the new creation (Sproul, 1992, p. 93).

Furthermore, Allan Anderson notes that Kivengere's emphasis on the Holy Spirit echoes the broader Pentecostal and Charismatic movements in African Christianity with their emphasis on the experiential and redemptive aspects of faith (Anderson, 2001, p. 102). Moltmann Jürgen argues that the pneumatological emphasis underscores the redemptive work of the Holy Spirit in breaking sin and healing relationships (Moltmann, 1992, p. 110).

Forgiveness and reconciliation are also central to Kivengere's theology of sin. He sees forgiveness both as a divine act and as a human reaction to sin. Miroslav Volf, in his view, believes true repentance involves seeking forgiveness from the victims and restoring shattered relationships (Volf, 1996, p. 123). Mbiti also holds the opinion that this perception has support in both Christian teaching on forgiveness and African communal values that demand reconciliation and harmony (Mbiti 1969, p. 100).

Grace took second place to human effort in Pelagius' mind, and its function was to enlighten and to teach morals. His belief was that human beings possessed the capacity to attain righteousness and avoid sin through their own efforts and that grace was help, not the determining factor in moral decisions. Markus (1990, p. 152).

Therefore, in conclusion, Bishop Festo Kivengere's theology of sin was solidly rooted both in biblical teaching and in the contextual circumstances of African evangelical Christianity. His theology of sin was molded by the East African Revival, with its emphasis on individual repentance, transformation, and Holy Spirit empowerment. He interpreted sin both as individual moral collapse and as social rupture, in accordance with African theological emphasis on relational harmony. This relational understanding of sin informed his ministry, particularly in his call for forgiveness and reconciliation in the midst of Uganda's divided political landscape.

Kivengere's theological thought is a synthesis between evangelical and African communal theology with emphasis on personal conversion and relational restoration in society. His theology is within broad Christian traditions that interpret sin both as against the holiness of God and as a force that corrupts human nature and societal

structures. His invitation to Spirit-led transformation provided a credible theological paradigm in conquering sin by divine grace and activist discipleship.

Furthermore, Kivengere's emphasis on forgiveness and reconciliation remains a powerful example of Christian engagement with conflict. His ministry and life showed that the conflict with sin is more an issue of rebuilding relationships—with God, in society, and even with enemies—than one of moral realignment. His work has also continued to shape current debates on the church's role in promoting healing and justice, and his theology of sin is not only at the center of the theological debate but also extraordinarily relevant to Christian life today.

## CHAPTER THREE

### FOUNDATIONAL THEOLOGICAL PRINCIPLES UNDERLYING YUSTUS RUHINDI'S THEOLOGY OF SIN

#### 3.1 Introduction.

This chapter will address the biography of Bishop Yustus Ruhindi, his concept of sin, consequences of sin, and how sin can be evaded; then basic theological principles underlying his theology of sin will be discovered.

##### 3.1.0 Biography of Bishop Yustus Ruhindi

##### 3.1.1 Early Life and Education

Yustus Ruhindi was born in 1925 in present-day Rukungiri District, Uganda. He spent his early years tending his father's cattle and goats. His father, a traditional medicine man, later relocated the family to Ankole in 1932, where they encountered Erasto Gahire, a Christian chief who generously funded Ruhindi's education from primary to secondary school (Byaruhanga, 2006).

Baptized on April 12, 1935, Ruhindi commenced his primary-level education in 1936 and thereafter studied at Mbarara High School, where he did exceptionally well academically as well as in conduct. Being convinced by his dedicated Christian tutors, he made up his mind to become a teacher. He enrolled in the Bishop Tucker Theological College, Mukono, in 1946 for a three-year teachers' training course. It was then that he dedicated his life to Christ and began to think seriously of a vocation to the ordained ministry.

After completing studies in 1949, Ruhindi was posted to Ibanda Primary School, a daunting task due to obstinate parents and rowdy students. Through sheer diligence and Christian leadership, the academic and moral record of the school improved immensely, with pupils proceeding to Mbarara High School for the first time. He was also actively engaged in church work, assisting during services and serving as a churchwarden (Byaruhanga, 2006).

Ruhindi married Beatrice in 1951 and had five children with her. In the same year, he was promoted to headmaster of Ibanda Primary School. However, in 1955, he quit this position to pursue an ordination course at Bishop Tucker Theological College. His decision came as a shock to many, as church ministry was considered less prestigious and less secure in terms of money than his previous vocation. But for Ruhindi, his calling was more important than anything else.

### **3.1.2 Ordination and Ministry**

Ordained as a deacon in 1957, Ruhindi was posted at St. James Cathedral in Ruharo and was responsible for the English service and teaching Christian religious education. The congregation at that time was strongly polarized along political affiliations. Ruhindi facilitated reconciliation and arranged a Christian crusade in 1959 where the Queen Mother of Ankole converted to be a Christian.

He was ordained to the priesthood in March 1960 and then later that year traveled to the United States to further study theology at Berkeley Divinity School at Yale University. Ruhindi was only the second Ugandan ever to study theology in America. While at Berkeley, he was exposed to a vast array of theological viewpoints, of course including the Broad-Church movement and the evangelical beliefs of Billy Graham. He returned to Uganda in 1963 with a Master of Divinity and was ordained as tutor and chaplain at Bishop Tucker Theological College. He later became principal of the college, where he presided over tremendous infrastructural and academic progress.

In August 1972, Ruhindi was consecrated as the first bishop of the newly formed Bunyoro-Kitara Diocese. His leadership was not sanctioned by all who believed that his talents were better utilized in theological education. However, he acclimated to the new role quite well, concentrating on revival spiritually and on unity and self-governance in the diocese. He arrived with the Garuka (Come as You Are) theology, placing at the forefront baptism, Eucharist, and repentance. During his reign, the parishes grew from five to forty within five years, and the diocese was established as an exemplary model by way of increase and self-support.

As a measure of solving the diocese's financial crisis, Ruhindi started the Bunyoro-Kitara Diocesan Self-Reliance Program with the thrusts of agricultural development, health, and vocational education. He established a Bible college in Hoima for lay readers and empowered youth to join the ministry with zest. Under his tenure, the diocese was transformed to be one of the most successful in the Church of Uganda.

In 1981, Ruhindi returned to his native district as the first bishop of North Kigezi Diocese. With the same problems he had encountered at Bunyoro-Kitara, he took with him his tested methods, including theological education and community development initiatives. While some in North Kigezi resisted his theology, the 1988 Lambeth Conference confirmed his sacramental teachings, which boosted his ministry.

Ruhindi retired in 1996 and passed away on February 28, 2006, aged 81. At his funeral, Ugandan President Yoweri Museveni referred to him as a visionary leader who had translated his faith into action of transformation. His work continues through the institutions and ministries that he created, particularly in theological education and self-reliance activities within the Church of Uganda.

### **3.2 Bishop Ruhindi's understanding of sin**

John Mbiti notes that African religions view sin as a violation of the moral order that requires ritualistic remedies to restore balance (Mbiti, 1969, p. 200). Ruhindi's theological outlook is also profoundly influenced by African traditional religious views, which often see sin as a breach of communal and spiritual harmony. In traditional African contexts, sin is not merely an individual moral failing but an act that disrupts the entire community and the cosmos. This perspective is reflected in Ruhindi's writings, where he emphasizes the communal implications of sin and the need for collective restoration and reconciliation (Ruhindi, 1985, p. 45).

Augustine's doctrine of original sin, which suggests that humanity inherits a sinful nature due to the Fall, greatly influences Ruhindi's understanding of the concept of sin (Augustine, 1991, p. 30). Ruhindi's theology is also shaped by core Christian doctrines, particularly the concepts of original sin and redemption through Christ.

Ruhindi often references the biblical narrative of Adam and Eve to illustrate the pervasive nature of sin and the necessity of divine intervention for redemption (Ruhindi, 1990, p. 18). This doctrinal framework underpins Ruhindi's emphasis on the need for grace and the sacrificial work of Christ to overcome sin.

Niebuhr Reinhold views original sin as a metaphor for the universal condition of human pride and self-centeredness. Niebuhr argues that all humans inherit a propensity toward sin, not as a biological inheritance but as a moral reality resulting from the tension between our aspirations and our limitations. This tendency toward self-assertion manifests in various forms of pride, including individual pride, group pride, and cultural pride (Reinhold, 1941, p. 178).

He again suggests that humans are unique creatures who exist in a paradoxical state, possessing both spirit and nature. This dual nature creates a fundamental tension between our finite, creaturely limitations and our capacity for self-transcendence. According to Niebuhr, this tension gives rise to an existential anxiety—an awareness of our finitude and dependence—that is central to the human condition<sup>1</sup>. This anxiety often leads individuals to assert themselves inappropriately, attempting to transcend their limitations, which Niebuhr identifies as a root cause of sin.

In the same view, Gustavo Gutiérrez, a founder of liberation theology, offers a distinct perspective on the concept of sin that integrates social, economic, and political dimensions. His approach, deeply influenced by the realities of poverty and oppression in Latin America, emphasizes the structural and communal aspects of sin, extending beyond the traditional individualistic view.

Central to Gutiérrez's theology is the concept of the "preferential option for the poor," which asserts that God has a special concern for the marginalized and oppressed. This notion shapes his understanding of sin by framing it as fundamentally linked to social injustice and the denial of the rights and dignity of the poor. Gutiérrez argues that true liberation from sin involves not only personal conversion

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<sup>1</sup> Reinhold Niebuhr, 1941. *The Nature and Destiny of Man*, vol. 1, New York: Charles Scribner's Sons. Pg. 150-152.

but also societal transformation towards justice and equity. He states, "The ultimate root of poverty is not in the poor themselves but in the structures of society" (Gutiérrez, 1973, p. 102).

According to Ruhindi's theology, sin is fundamentally seen as a disruption of the relationship between humanity and God. He views sin as an act of rebellion against God's will, leading to spiritual alienation and moral decay (Ruhindi, 1995, p. 12). Dietrich Bonhoeffer shows that this relational aspect of sin is critical in Ruhindi's thought, making the broader Christian understanding that sin separates humans from God and each other, Bonhoeffer (1997, p. 45). Ruhindi's writings often highlight the need for repentance and restoration of this broken relationship through faith in Jesus Christ (Ruhindi, 2001, p. 27).

According to Christopher Byaruhanga (2006), the Ruhindi's theology can be summed up by the term *garuka*, which translates to "come as you are." His interpretation of the two Gospel sacraments—baptism and the Eucharist—formed the core of *Garuka* theology. According to Ruhindi, baptism is the rite that initiates a person into the Christian spiritual life. He held that a Christian experiences a spiritual rebirth through the waters of baptism, freeing them from guilt and sin. Regarding the Eucharistic rite, Ruhindi adhered to the real presence doctrine, which holds that the Eucharistic bread and wine actually contain the flesh and blood of Christ. Above all, though, he declared that the believers gathered for worship contained the body and blood of Christ. He argued that the community of believers is and ought to be a holy one. Sacraments were for penitent sinners, he also taught. For this reason, Jesus exhorted all Christians to abandon all self-justification and hypocrisy<sup>2</sup>.

### 3.3 Effects of sin

In his groundbreaking book, *The Weight of Sin*, Ruhindi suggests that sin is both a private moral failing and an affliction of community that affects entire societies. He says, "Sin is a burden that each person must carry, yet one that can also shatter

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<sup>2</sup> Christopher Byaruhanga, *Yustus Ruhindi, 1925-2006 Anglican Communion Uganda*, Dictionary of African Christian Biography, 2006.

communities if not addressed communally." Ruhindi (2002, p. 58). This two-fold perspective highlights his ministry practice, where he deals with both personal repentance and communal reconciliation. Ruhindi's conception of sin is closely related to his interpretation of biblical teachings and his Ugandan contextual experiences. His theological reflections are often on the dual nature of sin: its personal and communal nature.

Tillich argues that sin is more than a moral wrong act but an existential state of estrangement from oneself, from others, and ultimately from God. Tillich describes sin as an existential state of estrangement from the "Ground of Being," which he equates with God. This estrangement takes several forms, including the estrangement of the individual from his or her essential self, the estrangement of human beings from one another, and the break in the harmony between humanity and the divine (Tillich, 1957, p. 44). According to Tillich, "Sin is the state of being estranged from that which one essentially is and from that which one is called to become" (Tillich, 1957, p. 45").

Furthermore, Tillich identifies three principal forms of sin: unbelief, hubris, and concupiscence. Unbelief is the denial or rejection of one's own being as grounded in God, and it gives rise to existential anxiety and meaninglessness. Hubris, or pride, is an overestimation of one's self-sufficiency, which leads to a false sense of autonomy and self-aggrandizement. Concupiscence, often translated as excessive desire, in Tillich's scheme is the distorted desire for finite things, which distracts from the ultimate ground of being, Tillich (1952, p. 40). All three have illustrated how sin affects not only moral actions but the very fabric of human existence.

Augustine also develops the concept of concupiscence, or disordered desire, as one of the chief manifestations of sin. In *The City of God*, Augustine describes how concupiscence is not just a bodily desire but a spiritual defect that inclines human beings toward selfishness and away from God. Augustine argues that concupiscence became a universal part of human nature after the Fall, infecting the will and leading to a proclivity for sin. This inordinate desire affects not only bodily appetites, though,

but also will and intellect, creating a general tendency towards sinfulness. Augustine's understanding of concupiscence reflects his view of human nature as inherently flawed and in need of divine grace, Tillich (1952, p. 491).

In his work *Naming the Whirlwind*, Gilkey (1969) argues that sin consists in a fundamental misconstruction of our nature as creatures who are radically dependent upon God. He argues that the modern emphasis on autonomy and self-determination can culminate in a denial of this dependence, with the result being pride and alienation from the divine. Such sin involves an exaggerated belief in human potential and a corresponding neglect of human limitations.

Sin, for Tillich, is really the result of the individual's failure to accept and affirm their own definite and the anxiety that follows. It is this failure that leads to inauthentic existence, in which one is alienated from the ultimate source of meaning and being, Tillich (1957, p. 44).

Furthermore, Augustine argues that sin is an outcome of the free decision of the will and not a result of some outside force or coercion. In his book, *On Free Will*, Augustine addresses the paradox of free will and divine grace, arguing that even though human beings possess the power to choose, their will is weakened by sin, and thus they require divine assistance in order to do good deeds (Augustine, 1993, p. 83).

Augustine's theology of sin is also connected with his theodicy, or justification of the presence of evil in the world made by a good and all-powerful God. According to him, evil is not a thing but a privation of good, which he explains in *The Enchiridion*. Augustine believes that sin is caused by the abuse of human free will, averting from the supreme good (God) to inferior goods. This turning away is a fundamental disorder of the soul that leads to moral and spiritual corruption, Augustine (1996, p. 30).

### **3.4 Way of avoiding sin**

As Ruhindi describes, "Repentance is the key that unlocks the door to a renewed relationship with God." Ruhindi (2005, p. 34). Ruhindi's focus on repentance on a personal basis has had a major impact on the spiritual lives of the believers, inducing

tremendous personal transformation in many. Ruhindi's teaching is characterized by a strong call towards attainment of personal transformation through repentance. He preached very frequently about the necessity of recognizing one's sins and seeking God's forgiveness. This focus is evident in his numerous sermons and writings, wherein he talks about the redemptive power of repentance. Likewise, Reinhold Niebuhr emphasizes humility, repentance, and consciousness of human frailty as an imperative response to the presence of sin. Niebuhr's "Christian realism" acknowledges the abiding reality of sin in human life and society and calls Christians to act in the world with a sense of moral responsibility and awareness of the limitations and ambiguities of human action (Niebuhr, 1935, p. 62).

Tillich maintains that, in affirming the "courage to be," one can transcend this fear and claim to be against one's own finitude. This trust is grounded in faith, by the statement of acceptance of something greater than oneself—God. As Tillich states, "The courage to be is rooted in the God who appears when God has disappeared in the anxiety of doubt" (Tillich, 1952, p. 117)". Sin dominating, then, is an overwhelming existential acceptance of self and position with God. His approach to communal sin is eloquently put in his book, *Healing the Broken Community*, where he argues that societal sins, corruption, and injustice must be tackled by communal effort and repentance.

Ruhindi says, "A community that ignores its collective sins cannot hope to achieve true peace and harmony." Ruhindi Yustus (2010, p. 102) This was what inspired him to participate in various social justice initiatives, with an objective of ending and reforming communal evil. Apart from personal repentance, Ruhindi also laid a lot of emphasis on social aspects of sin and reconciliation. His ministry was geared towards the healing of social injustices and the healing of the community. Mercy Amba Oduyoye (2014, p. 85) contends, "Ruhindi's theology is a rich articulation of the holistic interconnectedness of personal and communal sin necessary for a holistic ministry in Africa." Christian communities across Africa are influenced by Ruhindi's thinking beyond his own context in Uganda.

His theological critique has been affirmed by overall African Christian thinking, shaping theological education and pastoral ministry on the continent. Theologian Mercy Amba Oduyoye affirms that Ruhindi's work on sin and reconciliation has been helpful paradigms for coping with communal problems in African Christianity. Theologian John Mbiti acknowledges Ruhindi's influence by stating, "Ruhindi's sensitive understanding of sin and his insistence on individual and communal repentance provide healthy lessons for the world church" (Mbiti J., 1990, p. 221). Therefore, Ruhindi's contribution has also been valued in global theological circles. His books have been read and cited in various academic and religious circles, which is proof of the influence outside Africa. (Asiimwe 2023, 50) confirms that Ruhindi's Eucharistic theology was holistic for spiritual healing and development. Magambo, the former bishop of West Ankole, still observes that in his *garuka* theology, Ruhindi identifies the church with the hospital.

To him, he showed that just as the sick people need to go to the hospital in order to heal, so should the spiritually sick people go to church for reigniting. Ruhindi thus expressed that the church should look at such people with love and compassion in the same way Jesus would look at them. The polygamous and other notorious individuals therefore needed the attention of the Church. Therefore, in summary, Bishop Yustus Ruhindi's theology of sin presents a holistic and contextually relevant understanding that integrates biblical doctrine, African traditional religious perspectives, and contemporary theological insights. His emphasis on sin as both individual moral failure and social unrest is characteristic of broader African Christian theology, which prioritizes relational and communal peace.

Referencing Augustinian theology, Ruhindi recognizes the universal spread of original sin but prioritizes individual repentance, communal reconciliation, and restorative grace in Christ. His *Garuka* theology—prioritizing baptism, the Eucharist, and spiritual restoration—illustrates his concern for inclusiveness and renewal in Christian practice. Furthermore, Ruhindi's approach to sin is deeply pastoral and pragmatic, as seen in his application of theological insights to issues of church unity, social justice, and spiritual revival. His engagement with theologians such as Reinhold Niebuhr, Paul

Tillich, and Gustavo Gutiérrez reflects his ability to synthesize various theological traditions while maintaining a distinctly African perspective.

His contributions to theological education and pastoral ministry continue to shape contemporary discussions on sin, repentance, and reconciliation within African Christianity. Ruhindi's legacy remains influential in theological discourse both within and beyond Uganda. His blend of theological orthodoxy and pastoral practice demonstrates the importance of contextual theology in addressing the church's spiritual and social issues.

As Mbiti notes, "Ruhindi's nuanced understanding of sin and his emphasis on both personal and communal repentance offer important insights for the global church." His work not only deepens the African Christian understanding of sin but also provides a model for holistic ministry that remains relevant in addressing the moral and ethical challenges of contemporary society.

## CHAPTER FOUR

### THE EFFECTS OF THE DIFFERING THEOLOGIES OF BISHOP FESTO KIVENGERE AND BISHOP YUSTUS RUHINDI ON THE CONCEPT OF SIN IN THE CONTEMPORARY CHURCH OF UGANDA

#### 4.1 Introduction

This chapter explores the key effects of their differing views, particularly in worship, pastoral ministry, social engagement, and theological education. The different theological views of Bishop Festo Kivengere and Bishop Yustus Ruhindi towards the concept of sin have an influence on the doctrinal dogma of the Church, religious practice, and moral outlook in the contemporary Church of Uganda. Although both the leaders emphasized repentance and God's mercy, they emphasized them differently in a way that still affects the theology, liturgy, and engagement of the Church with society. Kivengere's revivalist and evangelical approach has fostered a strong personal and experiential understanding of sin, while Ruhindi's sacramental and communal perspective has reinforced the liturgical and institutional framework of the Church.

#### 4.2. The effects of the theological views of Bishop Festo Kivengere and Bishop Yustus Ruhindi on worship and pastoral ministry in the contemporary Church of Uganda

The theological perspectives of Bishop Festo Kivengere and Bishop Yustus Ruhindi on the concept of sin have significantly shaped the worship traditions, pastoral ministry, and discipleship models of the contemporary Church of Uganda. Their differing emphases—Kivengere's revivalist and experiential approach and Ruhindi's sacramental and communal focus—have influenced the spiritual expressions, liturgical practices, and ministerial frameworks in the Church of Uganda.

The divergence between the revivalist theology of Kivengere and the sacramental theology of Ruhindi resulted in a characteristic difference in patterns of worship and religious experience among Ugandan churchgoers. Kivengere's East African Revival-influenced theology emphasized confession, repentance, and affective experience of

Christ. As Ward (1991) has described, the East African Revival demanded an intensely personal and life-changing salvation experience, offering believers the chance to engage in spontaneous prayer, open testimony, and direct dependence on the Holy Spirit. Kivengere embodied this revivalist spirit in his ministry, frequently demanding an actual commitment to Christ and an individual experience of salvation.

This emphasis has made a lasting influence on evangelical and charismatic movements in the Church of Uganda. The majority of congregations, particularly those from urban churches and revival-impacted parishes, have adopted vibrant praise and worship, spontaneous testimonies, and frequent revival meetings. Kivengere himself preached that "a dead church is one without the Holy Spirit, for it is the Spirit who convicts, revives, and restores" (Kivengere, 1977, p. 43). His focus on spiritual renewal and personal transformation has led to a continued emphasis on altar calls, public repentance, and dynamic prayer meetings, particularly among younger congregations and lay movements.

In contrast, Ruhindi's theological approach reinforced the liturgical and sacramental traditions of the Anglican Church. His emphasis on baptism, the Eucharist, and communal worship reflected a more structured and theologically grounded understanding of sin and grace. According to Byaruhanga (2018), Ruhindi was of the view that "the holiness of the church is maintained by sacramental discipline whereby the believer is constantly renewed by Christ's instituted rites"<sup>3</sup>. Hence, in his theology-based churches, greater priority is given to ordered worship, observance of the order of liturgy, and sacramental life of the Church.

Therefore, most churches whose theology aligns with that of Ruhindi give a significant priority to clerically administered sacraments, confession in a corporate context, and decorum in worship. The Eucharist specifically is regarded as a vehicle of grace that is constantly cleansing the believers from sin, as this aligns with Anglican sacramental theology. This has brought about theological tension in the Church since, although

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<sup>3</sup> Byaruhanga, C. (2018). *Pentecostalism in Uganda: Growth, Challenges, and Impact on Mainline Churches*. Paulines Publications Africa, p. 87.

there are some who would prefer the informal and intimate revivalist encounter promoted by Kivengere, there are others who subscribe to order, seriousness, and sacramental order promoted by Ruhindi.

Apart from worship, the two opposing theological positions of Kivengere and Ruhindi have had an impact on pastoral ministry and Christian discipleship in the Church of Uganda. Kivengere's personal conversion and dedication to Christ challenged the majority of the pastors and church leaders to prioritize evangelism, discipleship ministries, and one-to-one mentoring. Johnston (1979) admits that Kivengere's model of ministry stressed one-to-one conversion, wherein the individual must deliberately make a decision to surrender to Christ. His works triggered the establishment of Bible study groups, discipleship fellowships, and revival meetings, which remain at the center of most Ugandan churches today.

Kivengere's revivalist theology also impacted pastoral care because pastors grounded in his teachings emphasize spiritual renewal and personal sanctification. His reconciliation and forgiveness message, particularly in the wake of the violent reign of Idi Amin, has inspired church leaders to offer pastoral care, reconciliation efforts, and healing ministry. He believed that "true freedom is found in forgiving those who wrong us, for Christ has forgiven us all" (Kivengere, 1977, p. 112). As a result, many pastors trained in his tradition focus on inner healing, deliverance prayers, and personal transformation as key aspects of Christian discipleship.

Conversely, Ruhindi's approach to ministry emphasized the corporate nature of the Church and the need for structured pastoral care. Mugambi & Kirima (1976) are convinced that "Ruhindi understood pastoral ministry as a means of preserving the purity of the Church, whereby ministers were to act as custodians of dogmatic integrity<sup>4</sup>. Discipline in the Church, holiness in society, and reception of the sacraments as one of the disciplines of being a disciple were central in his theology. This style has molded Anglican seminaries and theological institutions, which teach

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<sup>4</sup> Mugambi, J. N. K., & Kirima, L. (1976). *The African Religious Heritage*. Oxford University Press. p. 59.

clergy to administer sacraments, exercise church discipline, and uphold doctrinal purity.

Consequently, numerous pastors who were impacted by the theology of Ruhindi envision themselves as moral shepherds of their church congregations with responsibility for guarding their moral and doctrinal wholesomeness. This has led to a more institutionalized and hierarchical method of pastoral care wherein pastors focus on sacramental commitment, catechetical instruction, and moral obligation. Whereas this has fortified leadership in the churches and in theology, numerous critics would state that this can be institutional and harsher in individual spiritual care.

Hence, the theological perspectives of Bishop Festo Kivengere and Bishop Yustus Ruhindi have continued to shape worship, pastoral ministry, and discipleship within the modern Church of Uganda. Kivengere's revivalist emphasis has helped to develop a dynamic evangelical and charismatic movement, where spiritual transformation, impromptu worship, and living spiritual renewal are highlighted.

On the other hand, Ruhindi's sacramental theology has reinforced the liturgical, communal, and doctrinal traditions of the Church, ensuring that worship remains structured and sacramentally grounded. These theological differences have generated diverse expressions of faith in the Church of Uganda, enriching its spiritual life. They have also generated tensions between evangelical spontaneity and sacramental order, personal revival and communal discipline, and spiritual experience and doctrinal tradition.

#### **4.3. The effects of the theological views of Bishop Festo Kivengere and Bishop Yustus Ruhindi on social interaction and morals in the contemporary Church of Uganda**

Theologies of Bishop Festo Kivengere and Bishop Yustus Ruhindi both influenced the social involvement and moral agendas of the Church of Uganda. The two different understandings of sin show how the Church responded to social justice concerns, ethical leadership, and moral transformation in Ugandan society. Kivengere

emphasized forgiveness, reconciliation, and healing, while Ruhindi understood sin as a social and structural problem that requires transformation and shared responsibility.

Among the most significant social contributions of Kivengere's theology is its application in peace-building, conflict resolution, and reconciliation. His personal life and experiences during Idi Amin's regime had a powerful influence on his theology of grace, forgiveness, and non-retaliation. In his book *I Love Idi Amin*, Kivengere (1977, p. 94) testified, "Hate is a terrible thing. It destroys the hater as well as the hated." The way of freedom is only through forgiveness and love." It was for this reason that he preached peace and reconciliation even amidst surrounding brutal violence and persecution.

As a result of this, many church leaders influenced by Kivengere have prioritized healing and reconciliation ministries, particularly in war-torn and ethnically divided communities. Uganda has seen numerous civil wars, political brutality, and tribal wars, and the Church, drawing lessons from Kivengere's experience, has been at the forefront in maintaining peace. Christian churches and communities have established reconciliation commissions, trauma healing workshops, and interfaith forums to promote reunification of broken communities. Byaruhanga (2018) notes that "Kivengere's message of forgiveness continues to influence post-conflict reconciliation processes, particularly in northern Uganda, where churches led reintegration programs for ex-child soldiers<sup>5</sup>.

Besides, Kivengere's focus on repentance and change of heart has also influenced how the Church approaches social healing. As opposed to structural changes, his teachings promote personal moral change as the foundation of change in society. The Church of Uganda, in his theology, puts such a great focus on personal testimony, repentance, and inner healing as being essential in the restoration of a broken-down society. His revivalist ideologies continue to give inspiration to evangelistic missions and

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<sup>5</sup> Byaruhanga, C. (2018). *Pentecostalism in Uganda: Growth, Challenges, and Impact on Mainline Churches*. Paulines Publications Africa, p. 76.

campaigns of spiritual awakening, which attempt to heal the individual before they try to heal society at large.

Although Kivengere's method for social issues had personal change and reconciliation as central themes, the theology of Ruhindi accentuated the group responsibility of the Church in taking on systemic evil and moral depravity. Byaruhanga affirms that "Ruhindi regarded sin not just as a human moral failing, but as an institutional problem breaking society's fabric of morality" (Byaruhanga, 2018, p. 112). This understanding has significantly impacted the Church of Uganda's participation in social justice, economic empowerment, and political ethics.

One of Ruhindi's central theological convictions was that the Church must actively confront societal sin, including corruption, economic oppression, and moral decay. His emphasis on communal holiness and social responsibility has led the Church of Uganda to engage in poverty alleviation, education, and governance reforms. For example, churches influenced by Ruhindi's theology have been in the lead of anti-corruption initiatives, ethical leadership training, and human development. True to his gospel, leaders of the Church of Uganda stipulate that "sin must be treated more than repentance of individual persons; it requires a fight against the machinery of injustice" (Mugambi & Kirima, 1976, p. 84).

Bishop Yustus Ruhindi's "Garuka" theology, or quite literally "come as you are," is greatly based on his experience of the open invitation of God to sinners to come back to Him through repentance and change (Byaruhanga, 2018).

Ruhindi thought that sin was rather an ethical failure at a personal level but a schismatic force within the religious community (Byaruhanga, 2018). His theology, founded on Augustinian notions of original sin and Anglican sacramental, revolved around the requirement of God's grace through the Church's sacraments, specifically baptism and the Eucharist. Garuka was not an appeal to individual repentance to Ruhindi but an appeal to restore individual holiness and the integrity of society through sacramental involvement and reconciliation. He argued that sin threatens the moral existence of society, and therefore repentance should go hand in hand with the

reinstatement of the spiritual discipline and corporate worship of the Church (Mugambi & Kirima, 1976).

Furthermore, Ruhindi's "Garuka" theology had significant implications for pastoral care and church discipline. He believed that while personal faith was crucial, repentance had to be nurtured within the context of the Church as a holy community (Byaruhanga, 2018). Unlike revivalist approaches that emphasized immediate, personal encounters with Christ, Ruhindi's pastoral model integrated sacramental grace with communal accountability. He put repentance first of a vow unto the sacraments because he believed that the sacraments were God-ordained channels of spiritual restoration and rebirth. The exercise imposed tremendous pressure upon church discipline and therefore directed confession so that repentance shall never be an emotional flash affair but a serious walk of faith, holiness, and moral reform. Ruhindi's theology continues to influence Church of Uganda pastoral practice in Uganda, particularly in its emphasis on sacramental integrity and communal holiness.

A practical outcome of Ruhindi's influence is the Church's involvement in education and healthcare. Some Ugandan Anglican dioceses have established schools, hospitals, and vocational training centers in order to empower individuals and eliminate cycles of systemic sin such as poverty and illiteracy. By giving particular emphasis to baptism and Eucharist as acts of communal renewal, the theology of Ruhindi has encouraged corporate accountability in aiding society in eliminating ills. Churches based on the teachings of his doctrines still demand better governance, economic justice, and moral business, hoping that Christian discipleship extends not only to individual faith but also to change in society.

The different visions of Ruhindi and Kivengere in theology have also influenced the Church's response to moral and ethical leadership in Uganda. Kivengere's call to change hearts has been so eloquent that it has induced church leaders to place Christian character, honesty, and spiritual revivals at the top of their agenda as leaders instead of other burdens. The remedies presented by Kivengere burden the leaders to establish holiness person by person, challenge corruption, and serve with

humility. Using Romans 12:2 over and over again, he urged them that "a transformed mind is the foundation of a transformed society" (Kivengere, 1977, p. 56).

However, Ruhindi's theology takes a more systematic approach to ethical leadership, arguing that the Church must not only train godly leaders but also hold public officials accountable. He believed that sin at the leadership level distorts institutions, and the Church therefore has a prophetic mission to challenge dirty government. Godly Ruhindi vision for the Church would also reach into society, demanding righteousness, not just among Christians as individuals but also in institutionalized public morality (Mugambi & Kirima, 1976, p. 92).

This two-fold influence is in the Church of Uganda's political and social morality role today. On the one hand, certain pastors appeal to Kivengere's revivalist legacy, calling for discipling church leaders, denouncing personal corruption, and praying for national revival. Conversely, some other pastors invoke the structuralist critique of Ruhindi, and in response, demand policy reform, legal accountability, and church interference in the state. The row has impacted the Church as religious leadership and social watchdog in Ugandan society.

Therefore, the conflicting theological imaginations of Bishop Festo Kivengere and Bishop Yustus Ruhindi have both played significant roles in shaping the moral ethos and social action of the Church of Uganda. Kivengere's revival theology has promoted peacebuilding, reconciliation, and inner change, which has been pent up in the eruption of healing ministries and evangelistic outreach. His sermons continue to be a force for church-based forgiveness, heart change, and spiritual renewal programs.

On the other hand, Ruhindi's theological framework has emphasized social justice, communal holiness, and ethical governance, inspiring church-led efforts to confront systemic sin, poverty, and corruption. His influence has led to greater church involvement in education, healthcare, and political advocacy, positioning the church as a moral authority in Ugandan society.

Although theologically opposite, the two together have expanded Church institutional sin and personal culpability theology. The two theologies are mutually contradictory precisely and propel the Church of Uganda into an integrate theology where corporate responsibility in addition to the righteousness of an individual exists so the faith is recreated, redemptive, and accountable before society.

#### **4.4. The effects of the theological views of Bishop Festo Kivengere and Bishop Yustus Ruhindi on theological education and pastoral training in the contemporary Church of Uganda.**

The theological differences between Bishop Festo Kivengere and Bishop Yustus Ruhindi have significantly shaped theological education and ministerial training in the Church of Uganda. Their distinct emphases—Kivengere’s evangelical revivalism and Ruhindi’s sacramental theology—have influenced the curricula, teaching methods, and priorities of theological institutions. While Kivengere’s theology has encouraged spiritual renewal, expository preaching, and evangelism, Ruhindi’s theology has reinforced structured theological training, doctrinal stability, and liturgical integrity. These alternative calls have added tension and diversity to church clergy and leadership training.

East African Revival movement theology of Bishop Festo Kivengere has imparted a lasting legacy to what church leaders learn in Uganda. His revivalist mode of preaching and renewal caused some schools of theology to concentrate more on charismatic ministry, discipleship, and evangelism training. Ward (1991) quotes that "the revivalist tradition developed by Kivengere taught change of heart most insistently, so that theology study was not learning to know but experiencing the individual in Christ<sup>6</sup>.

However, revivalist training was adopted as a component of ministerial training by some of Uganda's Bible schools and theological colleges. The students are usually assigned to construct personal prayer retreats for spiritual renewal conferences and

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<sup>6</sup> Ward, K. (1991). *The East African Revival: History and Theology*. University of Nairobi Press. p. 134.

evangelistic crusades, all representative of Kivengere's belief that theological training would provide spiritually vibrant and highly dedicated clerics who would propagate the good news. Expository preaching, where the clerics are trained to preach passionately, in understandable language, and very strongly, emulating Kivengere's life-changing, Spirit-inspired preaching, is the main composition of the training centers.

In addition, Kivengere's theology has motivated missionary and church-planting evangelism. His priests, schooled in his school of theology, are secondarily theologians but primarily evangelists, where evangelism and outreach precede identification with dogma. His no-nonsense edict, "If you have received the light, you must share it!" (Kivengere, 1977, p. 89), stands ready to challenge schools of theology with an emphasis on personal witness and evangelistic zeal in theological education.

While Kivengere's evangelical theology has shaped revivalist theological training, Bishop Yustus Ruhindi's approach has reinforced the importance of formal theological education, sacramental theology, and Anglican liturgical traditions. Ruhindi's influence has ensured that theological education remains grounded in doctrinal consistency, church history, and structured ministerial formation. According to Byaruhanga, "Ruhindi saw theological training as essential to maintaining the integrity of the Church, ensuring that clergy are well-versed in Anglican tradition, sacramental theology, and ecclesiastical discipline." Byaruhanga, C. (2018, p. 92)

Many Anglican theological institutions in Uganda, such as Uganda Christian University (UCU) and Bishop Tucker Theological College, continue to uphold Ruhindi's vision of structured theological education. They place strong emphasis upon church history, systematics, and liturgical studies in order to provide clergy with the requisite support to maintain the sacramental character of the Church of Uganda. While as vital as Kivengere was to the issue of individual experience and conversion, Ruhindi places stronger emphasis on dogmatic teaching and ecclesiastical discipline as the basis of theological training.

One of the most striking characteristics of the work of Ruhindi is having the sacraments occupy the paramount place in preparatory work for the ministry. There is enough coverage of the theology of baptism, Eucharist, and ordination, the point being clearly made that soon-to-be priests would be capable of understanding as well as conferring these sacraments. Almost all the courses have a particular emphasis on liturgical worship and therefore shape church authorities into experts in Anglican rites, sacraments, and solemn worship services. Formal process does not necessarily produce theologically trained but spiritually shaped clergy for forming Anglican practice and doctrine. The presence of two theological traditions in the Church of Uganda—Kivengere revivalist evangelicalism and Ruhindi sacramental Anglicanism—has fostered tensions both in theological education and in church leadership. Though both traditions aim to form competent ministers, differences in methodology and prioritization have at times polarized the Church. Ward continues to state that "theological colleges in Uganda have had to wrestle with the task of reconciling both revivalist fervor and sacramental order, with resulting debates about the goal and form of ministerial training." Ward, K. (1991, p. 152).

One area of tension has been the variably focused expectations of clergy. Charismatic oriented clergy trained in Kivengere's revivalist tradition of the church would specialize in spiritual gifts, evangelistic outreach, and personal testimony, whereas sacramental theology-oriented clergy trained by Ruhindi specialize in doctrinal teaching, church discipline, and liturgical faithfulness. This has at times led to tension between charismatic ministers and traditionally trained Anglican clergy, especially regarding worship practice, pastoral office, and doctrine interpretation.

Furthermore, theological colleges struggle with the necessity of Spirit-led ministry and the necessity of academic theological training. Byaruhanga is of the opinion that "the rise of charismatic movements in the Church of Uganda has challenged traditional Anglican theological education, creating tensions between those who believe in formal training and those who believe in experiential spirituality" (Byaruhanga, C. 2018, p. 115). It has some clergy who believe that theological education is to be

geared towards revivalist enthusiasm and others who believe it's all about systematic Anglican theological education.

Despite these tensions, most theological schools in Uganda are discovering a middle path between these two poles, appreciating the best of revivalist fervour and sacramental tradition. Most Bible schools and seminaries are adopting a balanced curriculum of both expository evangelistic preaching and Anglican liturgical studies so that clergy will be equipped for both evangelistic ministry and sacramental counselling. For instance, Uganda Christian University (UCU) has integrated revivalist elements into its curriculum while maintaining a firm Anglican theological foundation. Studies are geared towards preparing pastors to conduct one-on-one evangelism as well as to instruct doctrine, bridging the divide between the two men's divergent theological inclinations.

Therefore, the theological differences between Bishop Festo Kivengere and Bishop Yustus Ruhindi have profoundly shaped theological education and ministerial training in Uganda. Kivengere's evangelical revivalism has encouraged passionate preaching, missionary work, and personal faith transformation, while Ruhindi's sacramental theology has reinforced structured ministerial education, doctrinal consistency, and liturgical discipline. These two perspectives have both enriched and challenged theological education, leading to ongoing tensions in church leadership and pastoral formation.

## CHAPTER FIVE

### SUMMARY, CONCLUSION, AND RECOMMENDATIONS

#### 5.1 Introduction

This chapter presents a summary of the key findings from the comparative study of the concept of sin in the theologies of Bishop Festo Kivengere and Bishop Yustus Ruhindi. It also provides conclusions drawn from the study and offers recommendations for further theological reflection and application.

#### 5.2 Summary

This comparative study of Bishop Festo Kivengere's and Bishop Yustus Ruhindi's theologies on the concept of sin has provided profound understanding of sin. But with differing approaches, these two bishops contributed much to Christian theology and practice. Their differing theological perspectives on sin have impacted not only the Church of Uganda but broader African Christianity. These two bishops, in their theological understanding, discussed the concept of sin, its effects, and how it can be avoided, both with something new that has transformed lives among Christians in the Church of Uganda and in the rest of the world. Though their way of addressing sin was founded upon different theological traditions, both bishops aimed at restoring broken relationships between man and God, highlighting the need for a holistic approach that balances transformation with communal holiness.

Kivengere understood sin as personal disobedience to God; this understanding was shaped by the East African Revival and evangelical revival theology, which also understood sin as largely personal disobedience to God. Kivengere believed that sin destroys a person's relationship with God, and this relationship can be restored by confession, repentance, and faith in Jesus Christ. To Kivengere, the transformative power of the Holy Spirit to man was at the center of this ministry that introduces spiritual birth into the life of a believer. Forgiveness, holiness on an individual basis, and evangelism were the central areas of his theological understanding. His theory of reconciliation and forgiveness was grounded in his exposure to Idi Amin's dictatorial

regime and in his concentration on the Holy Spirit's ministry in a person's transformation. Kivengere's ministry was founded on a rich concern with personal salvation, prayer, and charismatic expression of Christianity. His approach influenced evangelical and charismatic circles, calling the believers to an action-based, joyful life in God characterized by unyielding intimacy with the Holy Spirit and devotion to personal holiness.

In contrast, Bishop Yustus Ruhindi's theology of sin is sacramental and communal. Though he knows that sin is individualistic, he places it within a comprehensive system where corporate sinfulness of the Church to sin and communal righteousness are also embraced. According to Ruhindi, sin does not only affect the individual-God relationship of the sinners but also the relationship between members of the Christian community. His sacramental theology, which centers on baptism, Eucharist, and liturgical worship, points to the Church as a means of holiness and spiritual righteousness. According to Ruhindi, sacraments are not merely done as a ritual but are fountain streams of life with grace in them through which the believers may live holy and righteous. He is emphatic about the need for church discipline as a method of maintaining moral accountability, and he teaches that the church should make it a point to keep its members to holiness standards of the Bible. The theology of Ruhindi also centres on the social nature of sin and salvation and views the Church as a corporate body to address individual and institutional sin in the society. His approach has strengthened Anglican doctrine and liturgical traditions in the Church of Uganda so that corporate worship, sacraments, and church jurisdictions are put at the centre of the believer.

The study reveals some fundamental contrasts in the way Kivengere and Ruhindi approached the power of sin. Kivengere's revivalist emphasis introduced a more personal perspective on sin, individual salvation, unswerving prayer, and charismatic expressions of faith. His teaching encouraged believers to know God for themselves through the Holy Spirit and to have life-transforming emotional and spiritual experiences. This was in line with the broader evangelical movement, which is inclined to stress individual experience of conversion and an immediate, personal

relationship with Jesus Christ. The evangelical style of worship and practice of ministry, including demonstrative acts, continued prayer, and personal testimony of salvation, promoted by Kivengere, became the standard in the charismatic movements in the Church of Uganda. It led to the formation of Bible study groups, revival rallies, and evangelistic ministries that attempted to bring people into a deeper experience of the ministry of the Holy Spirit in their lives.

In contrast, Ruhindi's sacramental approach emphasized the Church's role in addressing sin not only at the individual level but also at the communal level. His theology strengthened the importance of structured liturgical worship and moral accountability within the Church. Ruhindi's teachings placed greater emphasis on the community's responsibility to maintain spiritual integrity and uphold the moral teachings of the Church. His method led to a more institutionalized, church-centred system where the sacraments were institutionalized as the mainspring for healing the soul of the believer. His perspective also institutionalized the Church institution as one that not only holds the individual believer but also pursues more social and moral healing of society. Ruhindi's focus on church discipline, sacramental grace, and communal worship highlighted the significance of the Church's role in sustaining holiness and addressing the structural aspects of sin that affect both individuals and communities.

Such theological differences have also had long-lasting impacts on the style of worship in the Church of Uganda. Kivengere's revivalist theology has led to the expansion of evangelical and charismatic movements within the Church of Uganda, and this has resulted in a style of worship that tends to be emotionally spontaneous and heavily defined by personal experience with God. In contrast, Ruhindi's sacramental emphasis has reinforced more structured and liturgical worship practices, emphasizing the observance of the sacraments and the role of the clergy in administering spiritual discipline. These differences in worship style have led to a diversity of expressions within the Church, where some congregations emphasize spontaneous, Spirit-filled worship, while others prioritize the order and reverence of liturgical traditions.

Despite these differences, both approaches have enriched religious experience for believers with a combination of personal spirituality and corporate worship.

The study also showed how Ruhindi and Kivengere's theology affected pastoral ministry and discipleship. Kivengere's theology of conversion, repentance, and personal transformation has affected many church leaders to concentrate on spiritual awakening, personal evangelism, and discipleship through prayer and Bible study groups. His call to personal conversion led to numerous discipleship ministries calling people to a personal relationship with Christ. These ministries have played a pivotal role in the spiritual development of Church of Uganda Christians, encouraging personal commitment to holy living and soul-winning. On the other hand, Ruhindi's focus on communal holiness and sacramental life has influenced pastoral ministry to place a greater emphasis on the role of the Church in maintaining moral integrity and discipline. Clergies and church leaders who follow this theological orientation of Ruhindi are likely to stress the need for church discipline, correctness of doctrine, and adherence to the sacraments as integral parts of a healthy church community. Pastoral focus on variation refers to the wider theological responsibility between revivalists and the sacramental movements, both on the ministry and discipleship model of the Church.

Socially, the word of peace building and conflict resolution by Kivengere has inspired various church leaders to adopt peace building and conflict resolution, especially in the area affected by war in Uganda. His encounter during the regime of Idi Amin shaped his understanding of the power of reconciliation, forgiveness, and grace as the tools to rebuild a shattered society. His focus on reconciliation and social justice has been most fulfilled in church-organized healing and restoration initiatives in conflict zones and politically violent communities. Ruhindi has, however, highlighted more structural sin issues such as moral decadence, injustice, and corruption. His theology has called on the Church of Uganda to play a stronger role in social justice issues, eradicating poverty, and good governance. Most church leaders who were inspired by the teachings of Ruhindi have tried to deal with systemic sin by promoting equitable governance, transparency, and moral honesty in public life. The theology of Ruhindi

has therefore contributed to the Church's greater participation in advocacy for social transformation, education, and health, with special emphasis on dealing with the wider social impacts of sin.

In general, the comparative study of Kivengere and Ruhindi demonstrates the unique theological contributions that these bishops made towards Uganda's development of Christian thought and practice. Whereas the theology of Kivengere focused on individual transformation that accompanies repentance, faith, and the Holy Spirit, the theology of Ruhindi focused particularly on sacramental theology as well as the universal role of the Church. Despite their difference, the two theologians have the same agenda of restoring the damaged human-God relationship. Despite their differences, these theological perspectives have contributions to the Church of Uganda that have given diversity in different but complementary ways of addressing sin and calling Christians to transformed and holy living. The Church of Uganda has continued to gain from tension between intense expressions of personal, individual power of grace, as taught by Kivengere, and communal, sacramental sources of holiness, as taught by Ruhindi.

### **5.3 Conclusion**

This study shows the main contributions of Bishop Festo Kivengere and Bishop Yustus Ruhindi to the Church of Uganda, particularly how they address the problem of sin and salvation. While they approached the problem from different theological angles, they were both attempting to create a system that would lead the believers into a new covenant with God and a holy life. Their theologies, while diverse, reflect broader theological tensions within the Church of Uganda, where evangelical revivalist streams meet liturgical and sacramental tradition. From their analysis, this study has shown how theological, cultural, and historical factors shaped their conceptualization of sin and forgiveness. Bishop Festo Kivengere's sin theology is deeply grounded in the revivalist tradition of personal repentance, faith, and the work of the Holy Spirit.

His ministry is marked by a charismatic and evangelistic tone with a focus on personal transformation through one-on-one experience with Christ. He viewed sin as an obstacle that was taking place between man and God, and it could only be eliminated by a strong, personal movement towards God's grace. His ministry laid a great foundation on the joy of salvation and freedom in newness of spirit, a message that was very effective for the East African Revival Movement and charismatic theology. His message of forgiveness and reconciliation, especially at a time of political and social chaos in Uganda. His theology helped many believers to live the love of Christ even in persecution and suffering.

In comparison, the theology of sin of Bishop Yustus Ruhindi had sacramental theology as its background, which highly emphasized baptism and the Eucharist as divinely mediated ways of grace. The view of Ruhindi was more closely connected with Anglican liturgical tradition, underlining the communal and religious elements of holiness and sin. Unlike Kivengere's emphasis on individual conviction and restoration, Ruhindi promoted that sin touched not only the individual but also the community of faith as a whole. Therefore, corporate repentance as well as sacramental engagement towards restoration is needed. His doctrine portrays a formalistic holiness tradition in that the believers keep themselves holy through strict adherence to sacramental exercises and community watch. By situating sin in the life of the Church, Ruhindi called to mind that grace is not an interior occurrence only but also an exterior one, which must be lived in the Christian community.

Despite their differences, both bishops shared one aim in common: to call believers to holiness and spiritual rebirth. Their perspectives, though distinct, were not in opposition but rather represented complementary approaches to Christian discipleship. Kivengere's theology provided a personal and experiential understanding of sin, focusing on the believer's direct encounter with God, while Ruhindi's theology offered a communal and sacramental framework, emphasizing the role of the Church in shaping moral and spiritual life. Together, their teachings continue to give a more expansive vision of grace, sin, and restoration so that the Church of Uganda might feel revivalist fervour and liturgical depth.

Therefore, this comparative study affirms that the revivalist and sacramental perspectives both contribute to shaping Church of Uganda identity. Kivengere and Ruhindi, each in their distinct manner, dealt with the priorities of their time, developing theological paradigms that addressed individual, communal, and ecclesiastical needs. Their theology informs contemporary Christian theology, opening up a stage for theological discussion and pastoral practice in Uganda and globally.

#### **5.4.1 Recommendations**

The comparative study of Bishop Festo Kivengere's and Bishop Yustus Ruhindi's theologies of sin offers important practical lessons for the contemporary Church, particularly within the Church of Uganda. By integrating elements from both theological perspectives, the Church can develop a more comprehensive and balanced approach to teaching about sin, grace, and redemption. This approach would preserve the spiritual vitality of revivalist traditions while also maintaining the sacramental depth and communal accountability emphasized in Anglican theology.

There is a demand for the church to unite revivalist and sacramental theology of sin and grace. Kivengere's emphasis on individual transformation by faith in Jesus Christ and the work of the Holy Spirit provides a very serious context for demanding individual renewal. His approach is appealing to charismatic and evangelical Christians, who desire a personal experience of God and feel the power of salvation through repentance and faith. On the other hand, Ruhindi's perspective highlights the importance of the Church's role in shaping Christian morality and communal holiness through the sacraments of baptism and the Eucharist. His teaching appeals to liturgical and sacramental tradition, which demands that salvation is not only an individualistic Endeavor but also a communal experience within the community of faith. Through the integration of both approaches, the Church can avoid both extremes of too much emphasis on personal spirituality and just communal ritualism and can foster a balanced and biblical grounded doctrine.

The Church needs to ensure its teaching on sin and grace combines personal transformation and social responsibility. Some of the contemporary churches are

lacking because they stress personal piety at the expense of the other, or vice versa. Kivengere's theology challenges the Church to establish firm personal conviction of sin and challenge believers to pursue a personal relationship with God through prayer, repentance, and faith in Christ. His revival tradition emphasizes that salvation cannot be wholly founded on religious formalism or church attendance; rather, salvation is by experiencing the work of the Holy Spirit. Equally so, the theology of Ruhindi assures the Church that it is not an independent faith but one implanted with the existence of the Christian community. Sacraments are physical manifestations of God's graciousness, an orderly, structured way of renewal of souls. The Church is to hold and ensure the believers see sin in both private individual moral disintegration and desecration of communal holiness. By maintaining the tension between the two perceptions, the Church can provide a healthier and more dynamic theological understanding of sin, grace, and Christian living. Church leaders must make forgiveness and reconciliation their priority on the basis of Kivengere's own experience of forgiveness and grace.

His ministry, particularly after the oppressive regime of Idi Amin, bore witness to the power of forgiveness in overcoming sin and healing broken relationships. In a world where injustice, war, and personal sin are the norm, the Church must be at the leading edge of the message of grace, love, and reconciliation. This is particularly necessary in Uganda and other African nations, where tribal and historical strife have most frequently led to entrenched divisions within communities and even among Christians. The Church would do well to heed Kivengere's emphasis on repentance and personal revival, that its members not only see their own need for the forgiveness of God but also be prepared to extend the same grace to others.

At the same time, the Church must maintain sacramental integrity, as advocated by Ruhindi's theological perspective. In some churches, the sacraments have become mere formalities, celebrated without deep spiritual significance. However, Ruhindi's theology emphasizes that baptism and the Eucharist are not just symbolic acts but means of grace through which believers experience God's redemptive power. The Church must therefore work to restore the sanctity of these sacraments so that

believers can value their role in cleansing from sin, restoring faith, and strengthening communal harmony. Baptism, for instance, should not be watered down as a mere ceremonial rite of passage but as a life-transforming experience in a believer's journey with Christ. The Eucharist should likewise be held with respect and clear comprehension of what it is as a participation in Christ's redemptive work.

Furthermore, church leaders should apply these theological considerations in discipleship and pastoral care programs. Kivengere's emphasis on the Holy Spirit's conviction of Christians for sin can be incorporated into preaching, counselling, and spiritual disciplines. The Church can design programs that encourage personal spiritual disciplines of prayer, fasting, and Bible study to enable Christians to grow in their understanding of sin and holiness. Meanwhile, Ruhindi's emphasis on communal restoration and ecclesiastical order can inform church governance, discipleship structures, and reconciliation ministries. Church leadership training should ensure that ministers are equipped to handle both personal and systemic sin, providing biblical guidance for individual transformation and social justice.

Therefore, the Church of Uganda and the broader Christian church can be enriched by a comprehensive theology of sin and grace that embraces both the revivalist passion of Kivengere and the sacramental wealth of Ruhindi. By teaching both personal repentance and communal responsibility, the Church can ensure that its members are undergoing a balanced Christian discipleship. In addition, by promoting forgiveness, reconciliation, and sacramental discipline, the Church can remain a faithful witness to the redemptive power of Christ in the world. Such practical implications can provide an avenue for the Church to remain spiritually alive, doctrinal sound, and socially transforming, such that the message of salvation remains relevant in the contemporary Church of Uganda.

#### **5.4.2 Areas for further research.**

This study was a comparative study of the concept of sin in the theologies of Bishop Festo Kivengere and Bishop Yustus Ruhindi. I therefore would propose the following topics for the future research:

- (a). The influence of the East African Revival on Kivengere's theology and its effect on modern evangelical movements.
- (b). The role of sacraments within the Church of Uganda, particularly in reference to sin and repentance.
- (c). The pastoral implications of Ruhindi's and Kivengere's teachings for the contemporary Church of Uganda.

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